

JUL 14 1922

# MISSIONS

CONVENTION NUMBER  
JULY 1922

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# Missions' Denominational Directory

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Treasurer—F. L. Miner, 608 Flynn Bldg., Des Moines, Ia.

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Address all Correspondence to 276 Fifth Avenue, New York

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Woman's Home Mission Soc'y—Mrs. Geo. W. Coleman.  
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West Virginia—Rev. A. S. Kelley, 213½ Fourth St., Parkersburg.

## Question Box

(Answers found in this issue of MISSIONS)

1. In what Chinese city is one of our best church buildings?
2. Who said "In our chapel we have heartily prayed for all"?
3. "One day in the Seminary there was great excitement." Why?
4. In the Americanization work of the W. A. B. H. M. S. how many secretaries are there, and how many volunteers?
5. To what highly responsible position has Miss Nyi Shi-mai been appointed?
6. In what Western state is there only one city having more than one Baptist church?
7. What Society's report says: "How to reach these widely scattered populations is a problem not easily solved?"
8. "Services are conducted in four languages, representing eight races;" in what Baptist church?
9. Who developed the lace work in Bhimpore, and who now has charge?
10. James Hickey was the first to —, do what?
11. How long did two persons share one blanket?
12. In what three foreign cities has community center work been pressed?
13. "Mr. — is our first second generation missionary." Who is he?
14. Who came from his birthplace to America in 1854?
15. Why did Vanga rejoice?
16. Where are five Jubilee buildings in foreign lands nearing completion?
17. In mountain town — land has been bought and money is in hand for —. Fill in the words.
18. What missionary society a year ago had a staff enrolment of 277?

## PRIZES FOR 1922

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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# MISSIONS

NO. 7

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## CONTENTS FOR JULY, 1922

	PAGE		PAGE
In the Vestibule of the July Issue.....	387	FROM THE WORLD FIELDS:	
THE INDIANAPOLIS CONVENTION.....	388	<i>Far Lands:</i> Prof. Saburo Yasumura, A.B.; Evangelistic Meetings in Orient Metropolis; Letter from Esthonia; Commencement at Jaro Industrial School; Foreign Missionary Record..	436
ANNUAL REPORTS:		<i>Home Lands:</i> Three Demonstration Enterprises; <i>The Baptist</i> —A Tribute..	437
American Baptist Foreign Mission Society.....	401	<i>Tidings</i> , Continued.....	438
American Baptist Home Mission Society.....	402	WORLD WIDE GUILD: The End of the Trail; Guild Stationery; Summer Conferences; Pledges to Continuation Campaign; Things Worth While; Publish Your Goals; A Guild Chapter That Does; A Story in Rhyme.....	439
American Baptist Publication Society.....	402	CHILDREN'S WORLD CRUSADE: Hats Off to the Crusader; No Question at All; Intelligence Test for the C. W. C.; Successful Puzzlers.....	441
Woman's American Baptist Foreign Mission Society.....	403	OPEN FORUM OF METHODS: Attractive Plans for Autumn Programs; Food and Faith; A Ship Ahoy Meeting; Who's Who in India; An Animated Birthday Book.....	442
Woman's American Baptist Home Mission Society.....	404	W. W. G. and C. W. C. at Indianapolis.....	443
Ministers and Missionaries Benefit Board.....	405	MISSIONS PUZZLE PAGE.....	444
GENERAL:		Free Baptist Official Notices.....	444
A Night on a Chinese House Boat—J. H. Franklin.....	406	Officers and Boards Elected at Indianapolis.....	445
Is It Nothing to You?.....	406	Book Reviews.....	447
A Post-Convention Message.....	407	Alberta C. Dickinson.....	448
EDITOR'S POINT OF VIEW:		ILLUSTRATIONS:	
Trying the Native Workers.....	408	Soldiers' and Sailors' Monument, Indianapolis.....	Cover
Bishop Lawrence on Prohibition.....	408	Cadle Tabernacle, Exterior and Interior views.....	386
Note and Comment.....	409	Mrs. Helen Barrett Montgomery.....	388
GENERAL:		President-Elect F. E. Taylor.....	393
President Montgomery's Annual Address.....	410	J. Y. Aitchison, General Director.....	399
Our Self-Supporting Baptist Churches in Latin America—C. S. Detweiler (II.).....	412	Some Little Mexicans, San Antonio Mission, Puebla.....	403
Convention Report, Continued.....	414	First Baptist Church, Mexico City, Mexico.....	412
Jetta—Nellie Gardner (II.).....	416	Our Model Church Edifice, Camaguey, Cuba.....	413
A Wedding Surprise—Edith Traver.....	417	First Baptist Church, Indianapolis.....	415
What American-Sent Blankets Have to Relate in Riga—Rev. J. A. Frey (II.).....	418	Market at Alexandria Street, Riga.....	416
In the Land of Adobe and Sunshine—Constance Jackson (II.).....	420	Bale of Blankets Arriving at Seminary, Riga.....	419
The Town of the Downward Road.....	422	Normal and Training Boarding School Pupils, Colegio Bautista, Puebla.....	420
General Board of Promotion Report.....	423	On the Stone Steps, Virgin of Guadalupe Shrine.....	420
MISSIONARY EDUCATION: The Work of the Year; Summer Reading; A Fine Record from State Reports; Children in the Church School of Missions; Wilkinsburg C. S. of M.....	426	Rosa: Native Girl of Puebla.....	421
A Record of Life in the Burma Stations.....	427	K. O. Broady, D.D., LL.D.....	432
Annual Reports from Mission Fields: Bengal-Orissa, Japan, East China, Belgian-Congo.....	430	Prof. Saburo Yasumura and Family.....	436
K. O. Broady, D.D. (II.).....	432	Powers Lake, North Dakota, W. W. G.....	440
Promotional Program.....	433	C. W. C. Company 1103, Cambridge, Ill.....	441
FROM THE WORLD FIELDS:		Crusaders Rally, Judson Memorial, Minneapolis.....	441
<i>Helping Hand:</i> The Continuation Campaign; Reports from Here and There; By-Products; Our Work in the Orient.....	434		
<i>Tidings:</i> Field Notes; Syrians at La Crosse, Wis.; Los Angeles Christian Centers; Judson Neighborhood House; Bible and Teacher-Training Classes; Mather Industrial School.....	435		

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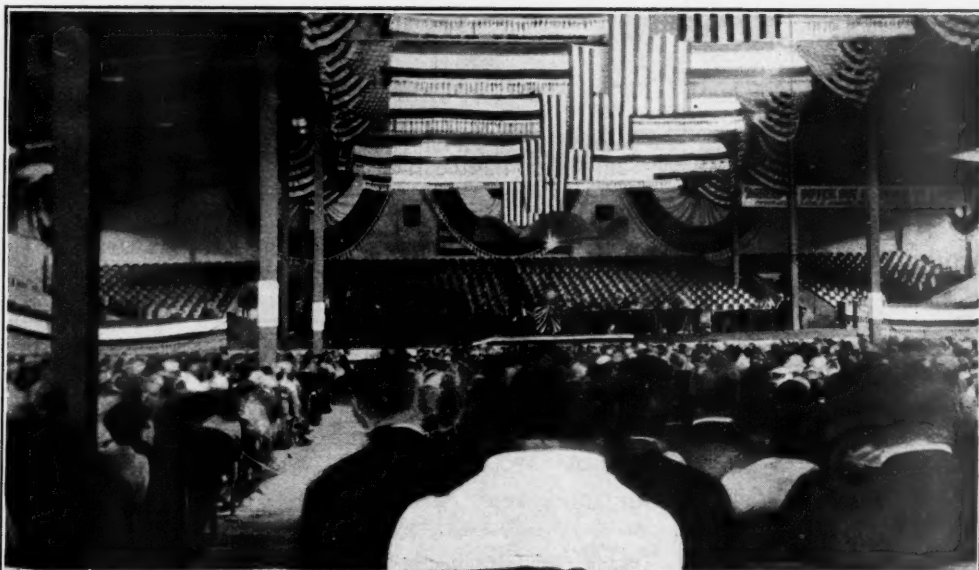
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The Cadle Tabernacle, Indianapolis Convention Hall

1. Interior, looking toward platform; 2. Exterior, front view; 3. Interior, from front



# MISSIONS

VOLUME 13

JULY, 1922

NUMBER 7

## In the Vestibule of the Convention Number



MISSIONS has delayed its July issue in order to bring its readers a report of the Indianapolis Convention. We have endeavored to give a faithful account, as full as possible, of the missionary program. As for the discussions of doctrinal statements or other matters outside of the missionary range, those who desire to follow them must look to our denominational papers. Holding strictly to its missionary objective, MISSIONS merely records the facts and actions as a part of the Convention record, without comment or details. It may be said, however, that the discussions were serious and worthy of the occasion, and conducted in the finest spirit. The feeling was general that the womanly influence of the presiding officer, Mrs. Montgomery, had not a little to do with the maintenance of the high grade of the proceedings throughout the entire Convention. She certainly upheld the best traditions of this honored position.

Viewing the Convention from the missionary angle, we are confident that it will go into our history as one of the best in its effective presentation of our missionary enterprises and conditions; in its new educational and promotional features, such as the mission and Bible study classes injected into the thick of the day's program; and in its devotional spirit and spiritual inspirations. In many sessions the oldtime missionary fervor was deeply felt. The critical financial conditions doubtless had something to do with the sobered feeling, but there was a manifest consciousness of the presence of the Holy Spirit, and the prayers for His enlightenment, guidance and control were many, constant, sincere and real. Beyond question it was a praying, as it was a thoughtful and earnest, Convention. The President said she had been conscious of the girding of prayers throughout the momentous days, and she was not alone in that sense of the overshadowing of the Divine Presence.

At no previous Convention in our knowledge has the denomination expressed so deliberately and decisively its determination to support our missionary boards and program, and to move forward along the lines already marked out in the New World Movement. It refused to lessen the membership of the General Board of Promotion, while it acted to decrease the expense. It approved the reorganization of the Administrative Committee and executive functions at headquarters, in the interests of

economy and efficiency, but resolutely set itself against radical changes in leaders or program. The General Director, Dr. Aitchison, and his associates in service, can go forward with assurance that the denomination is back of and with them. There is nothing that should hinder a united front in regaining lost ground financially and making this a great year of evangelistic ingathering at home and abroad. There is a wonderful gain in this steadiness of purpose, which means much for our future advance and solidarity in missionary effort.

The one point in which the Convention failed, in our judgment, was in an adequate realization of the very critical situation in which the missionary societies find themselves by reason of the heavy accumulated deficits, for which the budgets for the current year cannot make provision. The facts were brought clearly before the General Board of Promotion, but not sufficiently impressed upon the whole body of delegates. We hope our readers will not fail to give attention to the review of the Foreign Society's situation made by Dr. Anderson, which puts the matter in its true light and shows what the necessary retrenchments mean on the field, as well as the impending disaster in case provision is not made to relieve the present stress.

The number is not all occupied with the Convention Report by any means. The annual reports of the denominational organizations are summarized, and mission fields are reviewed. Mrs. Montgomery has a special Message to the Baptist Women. Mr. Detweiler tells of our self-supporting churches in Latin America. The story from Mr. Frey, which forms a sequel to the "Autobiography of a Blanket," is most interesting. "In the Land of Adobe and Sunshine" takes us to Mexico and Central America on a tour of investigation. The world news is abbreviated but not lacking, and the Guild and Crusader departments and Open Forum are as full as ever. Guild and Crusaders, by the way, had a most charming banquet at Indianapolis, and the Editor was glad of a chance to tell them how much he enjoyed their live departments in MISSIONS, and to give them the record for giving in the Continuation Campaign. If their elders had done as well, we should now be counting balances and not deploring deficits.

The cover picture gives the Soldiers' and Sailors' Civil War Monument, Indianapolis' pride, and commonly considered the finest memorial of its class.

Remember that there is no August issue.

## The Northern Baptist Convention at Indianapolis

*ANNIVERSARIES OF THE HOME AND FOREIGN MISSION SOCIETIES, THE PUBLICATION SOCIETY AND OTHER ORGANIZATIONS*

BY HOWARD B. GROSE

WEDNESDAY, JUNE 14, 1922

### MORNING SESSION



RARE June day favored the opening of the Convention. For an hour preceding the time appointed for the call to order, Cadle Tabernacle was a busy and noisy place as the delegates gathered and friends met and conversed. The auditorium is vast, with platform and choir space accommodating hundreds, and acoustics answering fairly to the claims made. A speaker, however, had to use volume and good sense to be heard to the end seats, and a steam roller next door occasionally ran a successful tilt with the orator. We have had no other hall anything like so good. Announcement was made that at 9 o'clock this morning 2,164 delegates had registered.

A round of applause and spontaneous rising of the body announced the entrance of President Montgomery, the first woman to preside over this august assemblage. At 9:40 the fitting hymn, "All hail the power of Jesus' name," was sung with a volume that made the Tabernacle ring with melody. "In the cross of Christ I glory" again proved the thrilling power of the great hymns of the church.

The President then introduced the vice-presidents and ex-Presidents Shull and Barbour, and asked all to rise in memory of ex-President E. L. Tustin, who passed away during the year, and remain standing while Dr. Barbour offered the dedicatory prayer.

Secretary W. C. Bitting presented the report of the Executive Committee, which was referred without reading.

Dr. Frederick E. Taylor, pastor of the First Baptist Church, voiced the welcome of Indiana and Indianapolis Baptists in characteristically cordial and comprehensive fashion, leaving the delegates in no doubt concerning the preeminent place of state and city—politically, commercially, industrially, morally, culturally and baptistically. As for Baptist loyalty to our denominational missionary enterprises, he said that if any church was not loyal it was certain somebody had been tampering with it. Indiana Baptists had been praying for the Convention as well as working for it, and the delegates were welcomed to an atmosphere and attitude of prayer and expectancy. The applause showed the Convention's appreciation of the thorough preparations made for their convenience and comfort.

The President's address was read by Mrs. Montgomery with force and feeling, was worthy of the responsibilities of the hour, and its delivery was marked by frequent applause which evidenced the close and sympathetic hearing. At its conclusion the audience rose in approval and joined in the verse, "He leadeth me." (A full abstract will be found on pages 410-411.)

The rising spiritual fervor was increased by the key-

note address of Dr. Carter Helm Jones, of Philadelphia, on "The Uplifted Christ." This is the Convention motto, displayed nobly on a great banner suspended over the platform. The preacher—for President Montgomery aptly spoke of it as the keynote sermon—grouped his thoughts around the four words Crucifixion, Coronation, Vision and Victory. Closing with the victorious Christ trusting so wondrously His own, he said, "Let not the Northern Baptist Convention disappoint His expectancy." The address was uplifting, and brought the opening session to a satisfying climax.

There was a change at this first session from the old order. The Societies did not hold separate meetings, present their reports, and adjourn to other times, but reserved their meetings until the program period assigned to them. At noon-hour the state delegations met to elect committees, and reported results at the beginning of the afternoon session, instead of waiting until four o'clock as formerly. This method is undoubtedly an improvement.

### AFTERNOON SESSION

Three addresses formed the program feature of this session. The general theme was "The Uplifted Christ—the Undiminished Attraction." Dr. J. J. Ross spoke on the sub-topic, "Our Authority for the Evangel;" Rev.



MRS. HELEN BARRETT MONTGOMERY

C. L. Trawin on "The Witnessing Power of Personal Testimony," and Dr. W. H. Geistweit on "The Price to be Paid."

Dr. Ross took the Great Commission for his text, as the source of authority, and pointed out that the Saviour's message contains a claim, a commission, and a promise. The standard of authority is in the One Person, who is now uplifted.

Mr. Trawin declared that the greatest need of the world today is not more statesmanship but personal evangelism. The uplifted Christ is the dynamic force for outgoing and incoming evangels. The world has a right now to test Christianity by its cure rather than by its creed.

Dr. Geistweit emphasized the price Christians have to pay if they would effectively uplift Christ and incarnate His truth. It is a costly service. It requires clean hands and a pure heart, and the surrender of one's spirit to the spirit of Jesus. This was another session of spiritual feasting. Dr. Ross requested that the audience sing "All Hail the Power of Jesus' Name" to "Diadem," and it was sung with great exultation. After Dr. Geistweit's address Mr. Backmeyer, sang by request "Have Thine Own Way, Lord." Mrs. Montgomery closed with a fervent prayer.

As it was Flag Day, an interesting feature was the introduction by Convention Scoutmaster F. D. Elmer, of Hamilton, New York, of a squad of Indianapolis Boy Scouts, led by Scoutmaster Howard E. Robertson of Troop 10. The boys went through their flag drill and salute, and received the plaudits of the great assembly.

#### EVENING SESSION

The day was undeniably warm by afternoon, and the Tabernacle caught the sun full on its low roof. It was an interested but not unwearied throng that gathered to hear Secretary Joseph C. Robbins describe his visit to the Missions in India and the conditions as he found them, political and religious. He was more deeply impressed than ever, during the months of travel, conference and close personal contact, with the noble character and heroic work of our missionaries. The miracles of grace he found convinced him anew that the gospel of Jesus Christ is sufficient for the individual, the nation, and the race. Our work in India and China must not be halted. Asia, the cradle of the race, the birthplace of three of the world's great religions, is today awake, seeking for the truth and the Christ. He gave a graphic account of the mission work, dealt with the political unrest, and dwelt at some length on the non-cooperation movement and the personality and character of Gandhi, with whom our readers have been made familiar. The address was filled with fact and incident, and deeply interested the audience.

The second and closing speaker was Associate Secretary Lippard who, with the aid of the fine stereopticon slides made mostly from photographs which he took, conducted the company personally on the voyage of the European relief ship which so greatly inspired interest through Mrs. Montgomery's slogan, "Fill the Ship With Fellowship." He told the whole story to the pleasure of all who heard him. It was a fitting close to a day that had set a high keynote for the Convention.

That motto, "The Uplifted Christ," facing the delegates, did much to keep the minds and hearts of all in right mood.

THURSDAY, JUNE 15

#### MORNING SESSION

After the opening devotions, Secretary Bitting presented the report of the Executive Committee for action. He read portions of it touching on economy, transportation, changes in by-laws, and the change of meeting-place from Seattle to Indianapolis. This change was approved, with full recognition of the high motives which led the Seattle Baptists to regard the interests of the denomination before their own. The treasurer's report was received, and the Convention budget of \$39,650, which includes an estimated deficit of \$15,000, was approved.

Mrs. Moore, of the Pittsburgh Christian Center, had brought with her to the Convention three colored girls, and they sang one of the Negro spirituals, "Were you there when they crucified my Lord?" The verses sing themselves into the heart. No other race has such touching melodies.

Dr. Aitchison was received with hearty applause as he came forward to present the third annual report of the General Board of Promotion. The full abstract of this report is given on pages 423-425. Portions only were read, the important points being received with marked approbation. When the reading was ended, fans were waved and round after round of applause testified to the regard for the General Director.

Then Dr. Clarence A. Barbour, whose voice carries in any hall, presented clearly the report of the reorganization committee appointed to study the Administrative Committee of the Board of Promotion, to see if changes could be made in the interest both of efficiency and economy. The report contained a review of the situation and its causes, a plan of reorganization for the Administrative Committee and the official staff, and a promotional program for the current year. When Dr. Barbour said the committee did not believe it would be wise to abolish the General Board of Promotion, the long continued volume of applause indicated agreement by a vast majority. The consideration of the report went over to a later session, as the order of the day called for Mission Study and Bible interpretation.

Time was given Mr. James C. Colgate, however, who was called upon to speak to the Promotion report. He has a rare and nimble wit, and his illustrations are pat. His humor relieved the tension, and drove his points home all the more forcibly. He paid a fine tribute to Dr. Aitchison, whom he had come to respect, admire and love, as he had seen his patience and poise in trying circumstances. The speech defies reporting. His picture of the Ethiopian's head sticking out of a sheet, to be thrown at by balls at three throws for a quarter, will not soon be forgotten. The difference between that and the case of the General Director, he said, was that in the Ethiopian's case you have to pay before you shoot, and the balls are soft; whereas anytime and anything will do to throw at the official and it is all free. The laughter and applause evidenced keen appreciation. The automobile illustration, with the observation that it is as necessary to know when to take the brakes off as when to put them on, if you wish to go, was equally suggestive. It was a fresh breeze at exactly the right time.

Dr. James A. Francis gave a Bible study in the expository style of which he is a master, feeding his hearers with



the meat of the Word. Mrs. W. T. Elmore's mission study class, using the textbook on India, was moved on to one o'clock, a difficult hour for those who desired to learn of this method of study which is steadily gaining hold in our churches. Mrs. Elmore, herself formerly a missionary in India, had a familiar and congenial subject, and made Dr. Fleming's book, "Working With India," alive with attraction.

#### AFTERNOON SESSION

This was Foreign Missions program and the missionaries' appearance day. The people were on hand, warm but interested as always in this great cause. A large number of foreign missionaries were on the platform and in the choir, and officers and board members formed a substantial background. President W. S. Abernethy, of Washington, now known as President Harding's pastor, was in the chair.

After opening devotions, the annual report was presented with brief remarks. (The abstract is given on page 401.) From this point the Woman's Foreign Society joined in the program. The missionaries of the Foreign Society were introduced by Secretary Robbins, those of the Woman's Society by Mrs. MacLeish, the president. As the veterans and younger workers rose they were greeted with applause that was a cordial recognition of service.

Then came an address by Mrs. Nathan R. Wood, of Boston, foreign vice-president, in which she presented some shadows of the woman's work, such as an overwhelming debt of \$400,000; a 25 per cent cut, which means cutting off one-quarter of our work; keeping 14 missionaries at home and sending only 12 out instead of 42 as last year. But God's arm is not shortened, and as we lift our eyes to the mountains—mountains of Assam and China and Japan, and to the rivers of India—we see everywhere the miracles of salvation. As a light, we might never have known the heroism of our missionaries but for this crisis. She described the field situations which form the strongest appeals for help.

Twelve eight-minute speeches by as many missionaries followed. It was a field kaleidoscope, with vivid colors and rapid movement. Rarely have a group of speakers filled the time allotted so full with effective facts. Secretary Franklin introduced the men and Mrs. MacLeish the women. Dr. Franklin said he had just returned from China and Japan with firmer conviction than ever as to the high character and devotion of our missionaries there.

Rev. A. E. Bigelow, of the Jaro Industrial School in the Philippines, told of an early heresy experience, and how as one result a finely built village had been established through the influence of our Christian mission. Pastor and wife have trained their people so that they can not be disturbed in their faith. He impressed the evangelistic results of the school work.

Rev. S. E. Moon, of Belgian Congo, who has done a remarkable work, described the depleted staff, with six stations closed for want of workers. He took up the stations, reports from which appear in this issue. He showed the wide opportunities and the crying needs, and paid a fine tribute to the late Mr. Bain.

Miss Clara Tingley, of Burma, spoke on the development of self-supporting school work in Bassein, a noteworthy record begun under Mr. Carpenter. Today we have the finest mission plant in Burma, and the Karens

bore all the cost, 100,000 rupees (\$33,000). If we pray as Christ wants us to pray we shall give as Christ wants us to give.

Bengal-Orissa, the finely developed field brought to us by the Free Baptists, was represented by Mr. V. G. Krause, who used much of his furlough by packing and accounting for all the thousands of articles that helped "Fill the Ship with Fellowship." He spoke briefly of the work, giving part of his time to the veterans in service.

Dr. Kirby, of Jorhat, said he had been home three weeks and had his first taste of water-melon in seven years! "You don't know how good it tasted," he said as the people laughed, but there was an even better taste in the good news from Assam, a land of villages. Locating it on the map, he showed how from low conditions there had been developed Christian communities of high morality. On the vast tea estates is God's opportunity for evangelization today. Speaking for medical missionaries he said they were following in the Great Physician's footsteps. They had been waiting five years for a hospital, and now they wanted it, with another surgeon and two nurses.

Mr. R. D. Stafford, of Shanghai, Mission treasurer for East China, spoke of mission shadows and struggles. The unsatisfactory conditions, however, are not the outstanding features. We are developing a finely trained native leadership, and making definite progress in turning over a whole mission to Chinese. The purses of wealthy Chinese are being opened, as illustrated at Ding Hai. Evangelism is never forgotten, and Jesus Christ is held up in all the work of the Missions.

Mr. R. H. Fisher, of the Mabie Memorial School of Yokohama and son of the late Rev. C. H. D. Fisher, who gave his life to Japan, dwelt on the present political conditions, declaring that we dare not lessen our Christian duty to this much misunderstood people in this hour. We hope to give his informing address in September issue.

Miss Evalyn Camp also spoke for Japan, touching on some of the darker sides that call for Christian reformation; such as the tiny girls in factories, dying spiritually and morally.

Rev. Jacob Speicher, of Swatow, spoke for South China with its 60 missionaries and 6,000 Chinese church members. Of \$150,000 (silver) expended in the work, \$100,000 was raised in China. The Chinese are paying 85 per cent for the church work. The anti-Christian movement he believed would make for Christianity, and he predicted that 30,000 students would be swept into the Kingdom.

Rev. J. M. Baker, of Ongole, introduced as a successor of Dr. Clough, brought greetings from all the missionaries and thousands of native Christians. Come and see, not what some have charged, but miracles as great and wonderful as those in the Christian churches of the first century. The real India is the sudra, and we are now gaining in that great caste, which is breaking away from the Brahmins. "The Bible can take care of itself," he said earnestly. "Jesus Christ can take care of Himself. Let us bury our differences and uplift Jesus Christ, and we shall see His Kingdom come."

And last came the "West China whirlwind," Joseph Taylor, who blew a trumpet blast of no uncertain sound at the eight-minute rule. It was keen satire which the audience enjoyed sympathetically. "I am flabbergasted," he said. "I have just finished eight years in China, and come to represent sixteen years' work in eight

minutes! Think of Paul and Barnabas coming back from their missionary journey and being given eight minutes to tell their story. I think we'd have had a different inspired message maybe." Then he plunged into big figures. We have 100,000,000 people in West China, and our Christian churches are giving the only higher education. West China University is ministering to 60,000,000 in Szechuan, 20,000,000 in Yunan, and 20,000,000 in Yachow. We have learned what it seems some of our denomination could well learn, that the only sure ground for union is service. It is because we serve that we dare to unite. He was describing how the Baptists were on the ground floor and in the front window of the University from the start, when with a sudden ejaculation that convulsed the audience he said, "Here comes Franklin!" Declining to take more than the time given his colleagues, he wound up with, "Good-bye for another eight years and then I'll be back for another eight minutes!"

The problem of missionary addresses is not simple, for many fields are to be heard from, and our Convention programs have squeezed the national societies into small compartments compared with their needs; but when a missionary like Taylor comes, compression is apt to produce explosion.

The Society's part closed with a review of the year's work by Prof. Frederick L. Anderson, chairman of the Board. The statement is so full of fact and force that it is given practically as read.

#### ANNUAL REVIEW OF THE WORK OF THE FOREIGN MISSION SOCIETY

We have great reason to thank God for the success granted us during the past year in the foreign mission fields. Our Heavenly Father has kept His covenant with us. Great movements. Christward seem imminent. Native churches are making progress in the propagation of Christianity and in leading their own peoples. It is the best year in baptisms for a long time. A revival of evangelism, largely under native auspices, begins to manifest itself. Wonderful opportunities open before us all over the world. There is no doubt about it; the standards of the King march on. The only question is, shall the Baptist regiment lag behind?

Our main business is to create and build up, so far as it depends on human power, a self-supporting, self-propagating and self-directing native church. Only when these native churches are able to walk alone and do their task without our further help will our business in these lands be at an end. Our missionaries everywhere are beginning to see this clearly and definitely and to press forward toward this objective.

Instances were given of advance in native support, and of the growing desire for an indigenous church, which should take the curse of "foreignism" off the universal Christian faith. It is not the white man's religion, but belongs equally to all; yellow, black, brown, white or red. In Jesus men see God, what ever their race may be. The religion of the West can never conquer China, but Chinese Christianity, professed, lived, molded, expressed and managed by Chinese Christians can.

Best of all is the news of the great revivals in our fields. (The abstract of the report gives the facts.)

While in general things are exceptionally hopeful in our work beyond the sea, at home, if debt is bad, we have had the worst year in a lifetime. While we would not exagger-

ate it, we would not conceal it. Our situation is more than serious and dangerous. We have already suffered the greatest defeat of a generation. Heathenism and infidelity rejoice and our Baptist saints are sad at heart. But if it is a defeat it is not a disaster. It may be a retreat but it is not a rout. Some very precious things must be abandoned, but all is not lost. There is no reason for panic or lowering of morale. . . . We have great resources still. We have the gospel and prayer and Christ and God. But we must not retreat one inch more. In God's name let the next move be forward and forward all together all along the line.

Let us see just where we are and what we are to do. In the first year after Denver we rolled up a great debt of \$808,000. That is the nub of the whole business. The next year we reduced the debt to \$689,000. Then came this last year, when we paid much less than last year, so that today we must report a debt of \$914,000, an increase of \$225,000 over last year.

What was your Board to do when it learned the outcome of the year? On advice of the Finance Committee of the Convention we adopted a budget 25 per cent less than last year's. But what about the debt? We cannot ignore it. To allow it to increase is to imperil the whole enterprise. We therefore determined to begin to pay it, and so put in our 75 per cent budget a \$100,000 payment on our debt. On this plan the debt would be paid in nine years' time.

This reduction means, of course, the closing of some hospitals and schools, the temporary abandonment of some stations, the cutting down of our native evangelistic force, the keeping at home of veteran missionaries now on furlough, and a great reduction in the number of new missionaries sent out. This is the most extensive retrenchment ever made in the history of the Society in one year.

In this unprecedented emergency, the Missions and the Board have taken hold of the situation with firmness and courage, and see eye to eye on the policies to be pursued and the principles on which reductions must be made. We have no idea of making a horizontal cut of 25 per cent; that is, cutting off 25 per cent of the hospitals, the schools and the native workers, or of reducing appropriations to the several units 25 per cent all around. That would be unintelligent and barbarous butchery of our work, childish and panic-born. Better give up some units of our work entirely than half-starve it all. Our great central strongholds we shall maintain and sustain at any cost; fruitful fields will have the preference over those which have stubbornly rejected the gospel. Where great doors of opportunity are swung widely open we shall enter in. Where thousands of new converts await our care, we may even increase appropriations at the expense of less hopeful stations. Above all, we shall be careful to impair as little as possible our native organization, the goal of all our work, the product of decades of saintly labor, the hope of the future. With all this there has been and will be a rigid review of every item of expenditure at home and abroad, with a view to every reasonable economy. Moreover, we have determined to continue to send out some new missionaries, picked men for peculiarly needy posts.

Finally, we are determined to spend the large though reduced sum which you have given us in the way which will be most productive. You must leave the details of that to the wisdom of the men whom you elect to manage the business. We have heard occasional criticisms of the



fact that we have sent Secretary Lerrigo to Africa, Secretary Robbins to India, and Secretary Franklin to China and Japan in this year of financial distress. It was just because we were facing crises that we sent our secretaries to these fields. We must set our house in order. We must have the latest and most reliable information of the exact status of affairs in the field before we adopt reduced budgets. We must see the whole thing through the eyes of our experts who have lately been overseas. This would have been reason enough to justify the laborious journeys, but special emergencies also demanded them. The Congo Mission had not had a secretarial visit since its foundation in 1881, and things were in such a state there that the Congo missionaries demanded the calm and unbiased judgment of the secretary. As a result of his visit serious problems were settled and settled right.

The great non-cooperative movement in India and the new nationalistic hopes and aspirations had so unsettled all the ordinary life and originated so many new questions of attitude and relationship that the visit of a secretary was absolutely necessary, for a secretary is able to be independent and to look on problems as a whole.

The Chinese Christian Conference in Shanghai in May was of such epoch-making importance to our whole future work that we did not dare to let it pass without the presence and guiding and steadying hand of our secretary.

These journeys cost money of course, not so much as some think, but their price is more than paid for in the savings which resulted and in the interest in our Missions which they excite. Within two weeks after his return Secretary Lerrigo received, almost unsolicited, more money for Africa than the trip cost, and money that would not have come to us except for the journey. Money so spent is a good investment.

He then spoke of the great opportunities in Central Europe and Russia opened by the war. We must realize that Baptists in Europe are often despised and persecuted, and need nothing so much as the appearance of powerful friends in their behalf to give them standing and opportunity. We have no real missionaries in Europe, but we are sending there this summer three of our foremost preachers to aid, encourage and stimulate our Baptist brethren there, to form ties of fellowship and association, and to help them in their fight for religious liberty and for popular recognition. They need to know that our Northern Baptists are their friends, and will stand by them. There has been some criticism of this mission, but our Board after three times reviewing the question is now unanimous that this is one of our great opportunities. The need and crisis is now. Next year will be too late. Even in the reduced budget you give us \$75,000 for Europe. We are sure that \$2,500 of it could be spent in no more fruitful way than this. Let us not send Drs. Abernethy, Jones and Taylor grudgingly but with a cheer. It will be a long, hard and somewhat dangerous journey, especially for those who go farthest East, but these brethren are convinced, as the Board is, that it is a task of the utmost value for the future of our Baptist work in Europe. (This was greeted with great applause.)

We wish also to assure the Society of the abiding loyalty of our Board and staff and our missionaries to the gospel and the Saviour, to the Bible and the cross, to the great, vital, conquering evangelical faith. It hurts us to think that any of our brethren have ever doubted us, or that it seems necessary to make such a statement.

And now what can each one of us do in the coming year to retrieve our defeat of 1921-22? We can take all this to heart, and each resolve that we will not lose our faith and courage, nor let anyone else lose his. Are we downhearted? No. Our troubles are only temporary. We shall advance again, and please God we shall retrieve ourselves this year. We may begin with the cry, "Not one inch more—retreat ends here." But we must go on to sing in mighty chorus, "Onward, Christian Soldiers."

Ours is a cause which cannot long know defeat. Too many prayers and tears, too much sacrifice of love and life have hallowed it, it lies too deep in our hearts, and is too firmly founded in the plan and promises of God for us to suppose that our victorious march is really checked. The lives of women and little children, the fate of millions of men, the story of generations yet unborn, the future of the world and the victory of the living and reigning Christ, are all involved in your faith and faithfulness and mine. Let every one resolve that with this spirit of courage and hope in God, we shall begin in June and not in February to press the battle all along the line.

This closed a session of deep interest, in spite of oppressive heat and long sitting.

#### EVENING SESSION

Two very strong addresses marked this session, which was devoted to the Board of Education and the cause which it represents. First Rev. David J. Evans, of Kansas City, fixed clearly and definitely "The Place of the Christian College in the System of American Education." Its function, he said, is to leaven the world with the principles that will reform its citizens and provide Christian leadership. Lack of the latter is sadly apparent. Our man-power is lacking in consecration and trained leadership. He gave Mrs. Montgomery's figures showing the great percentage of ministerial students and missionary candidates which comes from our Christian schools. Our colleges are still turning out warm-hearted preachers. From these colleges must come the leaven for society, industrially, intellectually and physically—the leaven of Jesus Christ.

Dr. Padelford was at his best as he gave the results of his seven months' investigation of our missionary schools and institutions. He said China is becoming awake educationally as few nations are, and owes it all to the men and women we have sent there in the name of Christ. The testing time in China is ahead, but the testing place will be here in America. Ultimately that great Chinese Republic will belong to the King of kings, Jesus Christ the Son of God.

#### FRIDAY, JUNE 16

#### MORNING SESSION

The first part of the session was occupied by the Publication Society, with President L. S. Chapman, of New York, in the chair. He described his surprise when he learned by personal visitation of the extensive plant and work of the Society. General Secretary Brink presented the annual report, reading a few paragraphs. (An abstract is given on page 402.) A summary of the finances shows sales in the business department of \$1,499,986, an increase of \$91,372 over the year preceding. Total net profit \$147,490. Of this amount \$81,510 was



transferred to the mortgage sinking fund, \$35,000 to the business reserve, and the balance, \$30,980, to the capital account. The receipts from churches, Sunday schools and individuals under the budget in the general administration and field work department were \$137,422, a decrease of \$107,991. The income from invested funds, special gifts, legacies and miscellaneous items was \$191,393. Total received in this department was \$328,815; total received from all sources \$2,100,399.

Dr. W. H. Main, Association Secretary, spoke on "The Challenge of the World's Greatest Day." He pictured the development scientific and national, and touched on danger points such as a commercialized Sunday, a Bibleless education, and national isolation. To meet the challenge we should put the Bible in the hands of every man in the world, supply religious information and training.

The Committee on Nominations, according to the Convention's instructions, reported a sample ballot for the officers and boards of the Convention and the Societies. The list will be found in full on page 445. When the name of Dr. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis, was announced as the nominee for President of the Convention, it was apparent that a popular choice had been made. Dr. Taylor is one of the best known and loved pastors in the country. There was great satisfaction also in the return of Mrs. Montgomery to the presidency of the Woman's Foreign Mission Society.

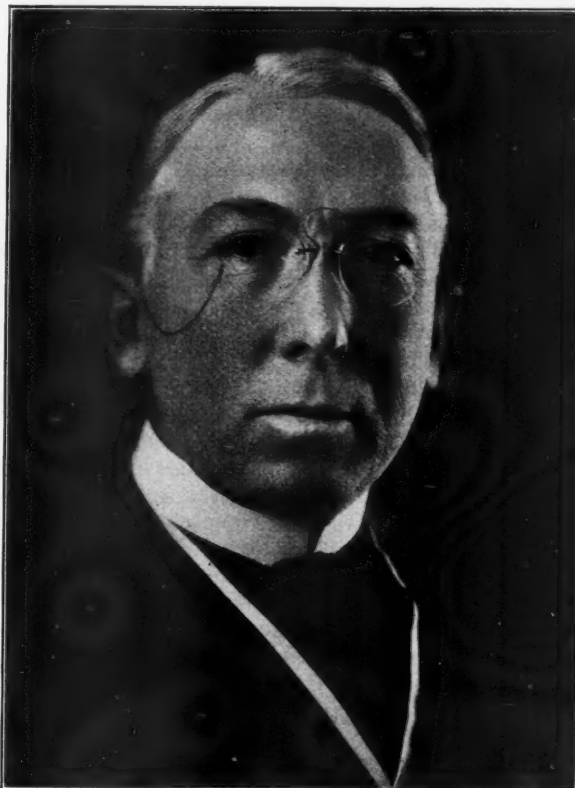
Judge Freeman was named for President of the Home Mission Society. Dr. W. C. Bitting was re-nominated for Convention Secretary, the office he has filled from the beginning with signal ability. Chairman Bailey, of Portland, in presenting the report, spoke of the personnel of the committee, which remembered that it was a committee of the whole Convention, had beautifully agreed even when it agreed to disagree, and by working till morning hours had fulfilled the injunction to report Friday morning, a hitherto unheard of speed of procedure. The hour of balloting was fixed for Saturday at 11 o'clock.

The report of the Executive Committee on the Board of Promotion was given by Dr. J. C. Hazen, of Chicago. He said there had been two outstanding criticisms: (1) Expense, which had been reduced by the new plan of meeting in connection with the Convention and having but one meeting a year; and (2) control by the paid secretaries. To make a change and eliminate the paid secretaries now would seriously interfere with the working of the plan when in a year more we ought to be considering plans for the future. The committee therefore felt that the wise, sane, reasonable and Christian thing was to make no change in the General Board of Promotion at this time. The recommendation to this effect was adopted without debate by a great majority.

This surprise, since decided opposition had been predicted and expected, was followed by another when Dr. Barbour called for action on the reorganization plan for the Administrative Committee, submitted on Thursday. He said they desired to keep the motto for the year, "And I, if I be lifted up, will draw all men unto me." He emphasized the fact that the program was only suggestive. The first section, chiefly historical and explanatory, was received and placed on record; the second and third, relating to organization and program, were adopted without dissenting vote. (The program will be found on an-

other page.) The Stewardship Commission was made a sub-committee of the Administrative Committee.

At this point President Montgomery called the fraternal delegates from the Southern Baptist Convention to the platform. A score had been appointed and they were heartily greeted. President E. Y. Mullins was the spokesman. One thing that can never be said about the meetings of a religious democracy like ours is that they are dull. You never can tell what a Baptist body will do, because where the Spirit is, there is liberty. This brought laughter and applause. He told of a great forward-looking meeting of their Convention at Jacksonville. They had raised about \$35,000,000 in their \$75,000,000 campaign and were half-way through. They had done well, in view of the slump in cotton, and all had a hopeful



□ DR. FREDERICK E. TAYLOR  
PRESIDENT-ELECT OF THE NORTHERN BAPTIST CONVENTION

feeling financially, while in evangelism they had gained close to a quarter million new members. He wanted to explain the action regarding the Missouri Conference proposals, which were turned down by the Southern Convention. It was not because they were indisposed to confer or opposed to a commission, but when the delegates came together it was found that there were about a dozen pieces of dynamite lying around loose, and the leaders had a conviction that the great thing for Baptists just now was to keep step on the great march forward. This led to prolonged applause. He brought heartiest greetings. "God bless you in your great work, and give you increased power and morale, and victory beyond anything you have ever dreamed of."

Dr. J. C. Massee offered a resolution to sell *The Baptist*, and after some remarks the resolution was referred to the

Executive Committee for consideration and report. At one point Mrs. Montgomery called attention to the Chinese motto on the front wall and said we ought to be able to do as well—"Agreed to differ but resolved to love." Dr. Mullins closed the session with prayer and benediction.

#### AFTERNOON SESSION

In beginning a session that was felt to be of great significance, Mrs. Montgomery suggested that ten minutes be spent in prayer, and called for many sentence prayers. This was responded to earnestly, and many brief petitions for divine guidance and help ascended to God. The President's strong faith in prayer and in its immediate efficacy imparted itself influentially. There is no doubt, also, that her personality and her insistence that Christian spirit and decorum should mark all discussion had much to do with the courteous character of the proceedings. She wielded a woman's power graciously but firmly.

In the absence of F. W. Freeman, the report of the Laymen's National Council was submitted by James C. Colgate. It gave a history of the movement, but said no data were available as to the amount of money raised. It seemed clear, however, that the campaign proved the need of a separate laymen's movement, and a permanent organization was proposed, whose immediate objective should be to put our whole force into paying our debts. A permanent secretary was a part of the plan, which was not intended to infringe upon or compete with any other agency at work. The Council should seek to introduce a better financial system, and its work would not be done until the last man was reached in the last church. Regrets were sent to Judge Freeman upon his enforced absence.

President Emory W. Hunt presented the report of the Northern Committee on the Roger Williams Memorial, for which President Harding broke ground on April 23, 1921, while Secretary of State Hughes laid the cornerstone on April 22 last. Work on the main superstructure is under way. Secretary Brink announced that Secretary Hughes' address had been printed by the Publication Society as a souvenir and would be distributed to the delegates.

Dr. O. C. Brown, an editor of the Publication Society's adult Sunday school publications, spoke on "The Field of the Organized Class," an address postponed from the morning to allow the nominating committee to report. He said there are about six million men and women in Protestant Bible classes, and almost as many young people of the 'teen age, or twelve millions in all. The motto for every Bible study class should be to win the world for Christ and conquer every evil force. The Bible class needs more Bible. He set forth the principles on which a class should be conducted, emphasizing evangelism, church and Sunday school leadership, social receptions, and home religion.

Secretary E. T. Tomlinson presented the report of the Ministers and Missionaries Benefit Board, of which an abstract will be found on page 405. He did not read the report, but gave some of the letters of gratitude received from those aided, aged men and widows. He introduced Mr. A. M. Harris, a retired banker who devotes his time as treasurer of the Board without salary. The delegates gave him a rousing reception. He advised the laymen to go home and pay their pastors' premiums in the coopera-

tive plan. He told how the invested funds of the Board had increased in value, but did not add that it was because of his knowledge and care in investing them. He is a fine type of Christian layman.

Then Mrs. E. W. Moore sang "Deep River" by request, one of the Negro spirituals. This was a good preparation for the special order which was the presentation of a confession or statement of faith for Convention action. A motion was offered that the New Hampshire Confession of Faith be recommended to the churches as a statement of Baptist belief. The following substitute was offered: "The Northern Baptist Convention affirms that the New Testament is the sufficient ground of our faith and practice, and we need no other statement." After earnest discussion, before the vote was taken, Mrs. Montgomery offered a remarkable prayer, and then asked the delegates to remember that they were engaging in a solemn action, and that whatever the decision of the majority they should all accept it as brethren and in the Christian spirit. She begged that there be no applause on the announcement of the vote. Her request was sufficient, and the result of the vote, 1,264 for the substitute and 637 against, was received in silence. The long and tense session, on a day when the thermometer registered 101 degrees in the shade, was closed by singing "On Christ the Solid Rock I Stand," and by prayer.

#### EVENING SESSION

The intense heat which marked the day caused something of a reaction in the evening. The attendance at the session of the Woman's American Baptist Home Mission Society, however, was remarkably good considering the circumstances, and served to show the interest which the Convention as a whole feels in the home mission work.

Mrs. George W. Coleman, President of the Society, presided at the session, and introduced Mrs. Katherine S. Westfall, Executive Secretary, who presented the annual report, an abstract of which is given on page 404. Mrs. Clara D. Pinkham, President of the Baptist Missionary Training School in Chicago, told of its founding forty-one years ago, and of the 900 alumnae engaged today in missionary service in various parts of the world. Those who are deeply interested in the Training School and its welfare will be glad to know that it has found most comfortable and desirable temporary quarters at 4948 Indiana Avenue, Chicago, where it will be installed by the opening of the next school year.

The introduction of new appointees, most of them graduates of the Training School, was most impressive. Miss Etta Mae Case spoke for the class, after which they sang the sweet refrain of their *alma mater*. The dedicatory prayer, offered by Mrs. S. C. Jennings, Recording Secretary of the Society, sprang also from many hearts in the great Tabernacle as they saw those ten white-clad young women placing their lives on the altar of service. Those presented at this time were: Alma Belle Clifford, of Rochester, New York, who goes to work among the Mexicans in Pueblo, Colorado; Mrs. Amanda Ficken, of Wilton Junction, Iowa, who will be the headworker at Katherine House, Indiana Harbor, Indiana; Helen Gibson, of Springfield, Missouri, who is to be a missionary among the Italians in Portland, Oregon; Elizabeth Obenchain, of Greenville, Pennsylvania, who will be a kindergartner at the recently purchased Colegio Bautista in Mexico; Ruth Sloman, of Alton, Illinois, who goes as a



missionary to the Christian Service House in Dayton, Ohio; Alice Twing, also of Alton, who will be the head-worker at Brooks House in East Hammond, Indiana; Annie Van Koert, of Chicago, who goes as a teacher to El Salvador, Central America; Martha Zevenhuizen, of Monmouth, Illinois, who will work among the Italians in Wayne, Pennsylvania; Esther Brown, of Franklin, Indiana, who will be a kindergartner in South Chicago, Illinois; and Etta Mae Case, of Aurora, Illinois, who is to be a missionary among the Hungarians in Cleveland.

The chief addresses of the evening were made by Miss Alice W. S. Brimson, Executive Secretary of the Christian Americanization Department; Mrs. George W. Coleman, who told of her recent trip to Mexico; and Dr. Arthur T. Fowler, who spoke on "Progress in Central America."

"There are 13,000,000 foreign-born people in our country today," said Miss Brimson, speaking of "Our Neighbors." "It is part of our work—yours and mine—to make these new neighbors at home here, because it is in the foreign homes that the future of Christian America lies." Miss Brimson went on to tell of the 250 cities where work has been organized by her department and of the splendid 1,264 volunteers who have been visiting in foreign homes this year. "If you cannot cross the ocean, you *can* cross the street!" rang her challenge, which found echo in the hearts of many.

Both Mrs. Coleman and Dr. Fowler have but recently returned from visits to the countries whereof they spoke, so their addresses had the additional value of being first-hand reports of actual conditions. Mrs. Coleman spoke particularly of the remarkable correlation between the work of church, school and Sunday school in Mexico. "Baptists are doing wonderful things in Mexico," she said, "but they need to be multiplied many hundreds of times." In conclusion she added a plea that Christians feel keenly their stewardship of the things of Christ.

Dr. Fowler repeated several interesting incidents of his observations on the fields. He contrasted formal and evangelical Christianity as seen in the countries where ecclesiasticism has done but little for the moral, intellectual and spiritual development of the people. Those long held in bondage are now hungering for the truth, and we have an open door in Latin America today.

The session closed with a special new motion picture featuring home mission work among the Chinese and Japanese on the Pacific coast, and entitled, "America's Children of Cathay."

## SATURDAY, JUNE 17

### MORNING SESSION

This session was given to Convention business, with the election of officers and boards set for 11 o'clock. The report of the Finance Committee was presented by ex-President Shull, with a supplementary statement covering the distribution of receipts. The budgets of the various organizations for the current year had been fixed by the Finance Committee as follows: Foreign Mission Society, \$1,446,215; Woman's Foreign Mission Society, \$502,326; making for the two a total of \$1,948,541, a reduction of 25 per cent from last year. Home Mission Society, \$698,879; Woman's Home Mission Society, \$362,553; Publication Society, \$245,562; or for this group a total of

\$1,306,994. Ministers and Missionaries Benefit Board, \$734,565. Board of Education, \$127,500. Northern Baptist Convention, \$39,650, which included \$15,000 for the Federal Council. General Board of Promotion, \$396,600; Schools and Colleges, \$1,859,970; B. Y. P. U., \$20,000; State Conventions, \$1,385,231; Standard City Mission Societies, \$416,617; miscellaneous and contingent, \$50,629; underdrawings for debts, \$3,000,000. This makes a grand total required from all sources of \$11,286,297.

The sum of \$7,000,000 is intended for the actual work of the operating budgets of the Societies. The goal for the coming year is \$10,000,000 of distributable receipts. It was a very disagreeable thing, said Mr. Shull, for the Finance Committee to make this 25 per cent cut, because all the societies and boards presented a budget way below what they ought to have. They have taken this cut most graciously, and done everything they could to cut down. We hope these are the minimum figures, and that we shall have more money to add. But we have \$5,000,000 of debts, \$2,000,000 outside the denomination, and the balance inside that each society and board owes to the other. Under these circumstances the Committee is obliged to hold these budgets down to this reduction.

Mr. Shanks said a plan had been proposed which means a new era for the denomination. The Committee brought no scheme that had not been thought out carefully, and all concerned, with a single exception, had accepted this as a plan of settlement fair to all.

Dr. Barbour moved an amendment, that the item of \$15,000 for the Federal Council in the Convention budget be taken therefrom, and that a separate item of \$25,000 for the Federal Council be added, under certain conditions and guarantees which he named. He cited the action of the Convention at Des Moines and the year before regarding cooperation with the Federal Council, and urged that we participate in this work on a basis that would enable us to hold up our heads in self-respect. The amendment was carried, and the Finance Committee's report as amended was adopted.

Dr. Woelfkin introduced the following resolution, which was not referred to the Resolutions Committee, but on motion of Dr. Albert G. Lawson was acted upon at once:

Whereas, our Baptist fathers and pioneers, in the face of persecution unto death, affirmed as one of their cardinal principles "The Emancipation of Women"; and whereas, our Northern Baptist Convention one year ago, acting upon that principle, placed in the highest position within our gift a woman whose genius and untiring labors in our missionary and religious enterprises have deserved this recognition; Resolved, that we are profoundly grateful to God for the justification of the wisdom and prophetic insight of our fathers; that we express to Helen Barrett Montgomery our esteem for the manner and ability with which she has sustained this cardinal principle of our forbears; and that we express to our brother, Mr. William A. Montgomery, our genuine appreciation of his cooperating with his honored wife in giving her to the service involving much absence from home—long journeys and sacrificial toil; and that we pray God that the residue of their days on the western slope of life may be many; that the grade may be a long and gentle slope; the twilight hours full of the unspeakable divine peace; the gloaming reveal the face of the Saviour; and that the little mound at the end of the lover's lane in these mortal



years may be the marriage altar from which they walk in happy fellowship into the eternities of God.

The resolution was adopted by a tremendous aye, and when one stentorian "No" sounded out afterward everybody laughed. Then occurred one of the incidents that stir the emotions to high point. Some one called for Mr. Montgomery, and the call was caught up by a great chorus and continued till he came to the platform. Vice-President Shank said, "Mr. Montgomery is the one who voted No, and we now give him an opportunity to explain his vote." This happy turn caused great laughter. Dr. Montgomery stood beside his wife, and spoke briefly. He said a friend made some comment when Mrs. Montgomery started on her journey around the world, and his reply was, "Do you think I am doing this for fun?" He told his wife ten years ago that this missionary interest was the greatest thing in the world, and he felt thankful to God that he had this friend and pal and chum, and could give up not a little but a great deal to have her take part in this great work. The delegates enthusiastically cheered and saluted the beaming couple.

The Executive Committee reported on the resolution submitted to it concerning *The Baptist*, recommending that the resolution be not adopted, but that the circulation of the paper be vigorously promoted. Now is the time not to sell but to subscribe. The recommendation was adopted by a large majority.

The time having arrived for the election, the tickets were presented by Dr. Bailey, beginning with the Convention. In some cases, where it could be done legally, the secretary was instructed to cast one ballot for the ticket as nominated. At one point Secretary Levy created much laughter by saying, "Don't fold your ballots, leave them straight." Realizing the possible construction to be put on the remark, he added, "that is not a political suggestion." Mrs. Montgomery, with her usual readiness, said, "He means, leave them flat!" and more merriment followed. The only office reported upon later in the session by the tellers was that for President of the Convention, Dr. F. E. Taylor receiving 1,829 votes of the total 2,167 cast. Called to the platform by President Montgomery, amid loud applause and the fan salute, the newly elected President said the presidency of the Convention was an office that should never be coveted or sought, but an office in which, if one were called, he should serve in humility and with full sense of its high responsibility. "I shall do the best I can." While the delegates applauded, the local committee presented Dr. Taylor with a wonderful bouquet of roses, showing the appreciation of the Baptists of Indianapolis and Indiana. Of Dr. Taylor and his great church, we shall have something to say in another issue.

The Committee on the next place of meeting recommended that the Convention be held in Washington, D. C., and this was unanimously carried. It is proposed to move the time forward to the last week in May, and the hope is that the fine new convention auditorium which Washington is to have will be completed so that the Northern Baptist Convention may be the first to dedicate it to public service. There was a general feeling that the Convention ought to go to Washington while the Baptists have a President and Secretary of State in office. The invitation of the Baptists of the capital was brought by Dr. Abernethy of Calvary Church.

There was a brief business session Saturday afternoon, and then a few hours were allowed for recreation and see-

ing Indianapolis—the first since the Convention began its three long sessions a day, from 9 in the morning till about 10 at night, with all sorts of committees and conferences in between, occupying breakfasts and lunch and dinner hours. There is no pity in a Convention program committee.

#### EVENING BANQUETS

In the evening came the annual Baptist Brotherhood Federation Banquet, with about 400 present. The men had a good time with such speakers as Dr. James A. Francis, of Los Angeles, and Dr. J. J. Ross, of Chicago. They also had two guests of honor—Rev. Joseph Novotny, of Prague, pastor of our live Baptist church there and a leader in the work which Madame Kolator made known to us last year; and Mr. Fillebrandt, commissioner from the Baptist churches of the Russian Baptist Union. Both are men of evangelistic passion, with a remarkable story to tell of recent religious developments and open doors for our denomination. The Women's banquet was also joyous and enthusiastic.

#### SUNDAY SERVICES

The morning service at the Tabernacle was spiritually uplifting. The great auditorium was filled with an audience that might well inspire a speaker to his best. The people came to worship and to receive a gospel message, and were not disappointed. The Convention sermon by Dr. A. W. Beaven, of Rochester, Mrs. Montgomery's pastor, was in every way worthy of the occasion, and the preacher finely illustrated the power of a sincere, Christianized personality. President Montgomery and President-elect Taylor were with Dr. Beaven on the platform. The admirable choir of the First Baptist Church led the singing. Dr. Taylor offered the invocation, the great audience joining impressively in the Lord's Prayer. "Come, Thou Almighty King" was sung with tremendous volume—congregational singing at its best. The Scripture lesson from Matthew 28 brought the Great Commission home. The choir sang the Te Deum, Dr. Beaven offered the prayer, the collection was taken, and the sermon followed. The theme was "The Imperial Commission of the Christian Church," the text the Great Commission. The sermon was truly great, in its missionary analysis and appeal, its world vision, its lofty sweep and passion. So strongly was its influence felt that the Convention voted next day to have it printed in full in the Annual. Here we can only suggest its missionary points.

The commission is imperial by every test—by the person of its Giver, by the occasion of its utterance, by the task it proposes, by the power it promises, by the peoples it includes, by the movement it inaugurates. Here, in a real sense, human beings are called to be fellow-workers with God in His program of redemption.

The missionary spirit is not an incident of the Christian movement. It is the Christian movement. It is fundamental. The missionary spirit is a spirit of conquest. It demands a ministry of expansion. To that spirit retreat is impossible. We are not in line with the spirit of this commission, unless in our local churches and in our denomination, we are planning aggressive campaigns of expansion.

The program of this commission is not only extensive

but intensive. Alongside its program of evangelism must go its program of culture. Belief must be coupled with observance. Christianity must extend laterally over the world, but it also is to extend perpendicularly up and down through society, beginning with the individual. Christianity must have both quantity and quality, and it will be judged more by its quality than its quantity. The primary act of religion is the personal and willing submission of the individual will to Christ, and without that act as a basis, any informational structure we may erect is a house that is built on the sands.

Our fathers have pushed the foreign mission enterprise out into the midst of paganism. No forward trench that has not represented blood and sacrifice and prayer. What do we face today? Added deficits, shrinking contributions, retrenchments. It faces us in the midst of the world's greatest need. Financial depression—yes, but we never were so rich! Baptists can afford automobiles, face powder and silk stockings, but they don't seem to have money enough to keep the foreign missionary society from having a deficit. It is said we have outlined a program too great. What have we to say then of the program outlined in this commission? The missionary spirit is the thermometer that tells of our spiritual condition. The same tide that retreats in the foreign field will show stranded churches here. There is no dam we can erect between ourselves and the foreign field that will keep the reaction from home. We need to keep the front line going forward if we want to keep the morale at home. We stand in the midst of a great company of witnesses from Paul and Carey and Judson down—witnesses of the price missionaries have to pay. Who laid an obligation on them that is not laid on us? He was not unmindful of the difficulties abroad and at home, but can we admit that there are any enemies of the cross that can keep us going back. The time has come to take a new grip and say, "Come on—but they shall not pass!"

The missionary enterprise was urged as the method to create the right atmosphere in which to settle international problems. He said that if America continued to sit proudly and coldly in the midst of the wreckage of the world today, ignoring the cry of need of the rest of the world, even exploiting their weakness for our gain, the country was riding for a fall, and we are building a wall of hatred and suspicion around ourselves, so that when the next war comes it will find the rest of the world alienated from us, and we shall have to fight as we never dreamed of fighting before.

The words of this great Scripture offer us an ideal toward which we can all work. In our hearts we are wanting the Kingdom of God to come. If we stand on this platform we can work together. The things that bind men together most closely are to have a great common Friend, deliverance from a great common peril, a great common task, a great common hope that His will may be done and His Kingdom come. We may differ on details but if we can say Jesus Christ is our Saviour, Lord and Friend, with the same love for Christ in us all, we can strive together for the world's salvation. When we look out upon the world burdened with sin and see the devil having his way, then I say, "My brother, for Christ's sake let us get together to do God's will." Christ has pointed out a solution in the commission. What message shall we carry back to our tasks? There is no glory in the victory of a party. The thing we need to do is to get on our knees and pray for a revival of religion of the plain,

old-fashioned variety, that will purge us from evil, make us keep our word, be true to our obligations, and renew our faith in each other's integrity and in God.

The people went out quietly and thoughtfully, the deep impression reflected in their demeanor. The day of great preaching has not passed.

#### THE YOUNG PEOPLE'S MEETING

In the afternoon the B. Y. P. U. had a crowd that again filled the Tabernacle. Mr. Cadle gave greeting and told how the spacious and fine auditorium came to be built. The Tabernacle choir, formed for the Gypsy Smith meetings, sang a number of times. It is a finely trained chorus, effectively led. Dr. W. S. Abernethy spoke on "Life as Adjustment," adjustment to folks, to one's surroundings, to one's work, and to God. Many persons are half dead to music, to mountains, to the real joy of living. He challenged a religion of don'ts. Anyone who believed Christianity meant giving up all the joys of life had misread the Scriptures. The Christian life is the abundant life. Joy in work is the secret of happiness. To adjust oneself to God, one need simply to clear the channels of life so that He can find entrance.

Rev. Joseph Taylor of West China gave one of his impassioned addresses, in the course of which he declared that China must be permitted to grasp Christianity in its own way, and not be forced to adopt occidental patterns of thought. He made China live in its appeal for Christianity, which alone can save and educate the needy millions.

Miss Jessie Burrall gave greetings. The Student Fellowship movement was described by Ted Adams of New York, and Mark M. Sandford told of the St. Paul Convention, where a great meeting was assured. The afternoon program, it was announced, was sent by radio throughout the United States and 300 miles out to sea. The meeting was full of enthusiasm.

#### SUNDAY EVENING

There was a third meeting of inspiration in the evening, when Secretary James H. Franklin, who had just returned from a visit to China and Japan, conferring with missionaries and attending the Shanghai Missionary Conference, spoke at length on "The Uplifted Christ in the Far East." He was preceded by Mr. Vorhis of the Near East Relief, who gave a harrowing description of the Armenian massacres and the continuing tyranny and inhumanity of the Turks, blaming present conditions on our government for its refusal to accept the mandate for Armenia.

Dr. Franklin said the Eastern skies are roseate. The day is breaking. China and Japan of today are not the China and Japan of nine or even five years ago. We must discern the changes if we would plan wisely. Christ is being uplifted in both lands, in the lives of our missionaries, in the hospitals, in the churches, in the schools. He amplified these points, giving facts proving the evangelistic results in our schools. Robert P. Wilder, of the Student Volunteer Movement, said he found in Shanghai Baptist College the finest spirit of evangelism he had seen anywhere, and Fletcher S. Brockman, Associate General Secretary of the International Y. M. C. A., gave similar testimony. Dr. Franklin told how Christ is being uplifted into the view of the Emperor and the highest classes of Japan. He spoke of the Shanghai Conference, and of



the wonderful development of Chinese Christian leaders since the Robert Morrison centenary fifteen years ago. In the Conference this year Chinese leaders held the gavel, wrote the reports, conducted affairs, and said the time had come when the Chinese Christian Church must stand on its own feet. They were thankful to the missionaries, but felt that they must have their own church and assume its leadership. Christianity in China is seriously handicapped by being regarded as a foreign religion. The missionaries have been like a mother to a child, but now the child wants to walk alone. The Chinese Christians were told that the missionaries were willing to trust the New Testament to them. What is our duty? To thank God for our great opportunity to enlarge our fellowship with the Christians of the Orient; to give personal ministry and thought and prayer, to become advisers and helpers. Moreover, China's womanhood is rising, and so is Japan's, and American Baptists ought to send Helen Barrett Montgomery as a fraternal messenger to the women of these lands. (This suggestion was heartily applauded, and might well be considered.) Christ is uplifted also in the death of our missionaries, and he closed with a touching description of a visit to the hillside grave of Captain Luke Bickel, who had made Christ known to thousands of people through his Gospel Ship on the Inland Sea. It was an effective address, with descriptions that made the mission work real.

Dr. Cornelius Woelfkin closed with an application of an old world story—that of Jacob and his dream, dwelling on the words, "The Lord was in this place and I knew it not." The immanence of God was the thought impressed and illustrated. God is still in the world, working in nature, in history, in literature, and in religious experience. Modern life needs the assurance that God is everywhere.

### MONDAY, JUNE 19

#### MORNING SESSION

The morning was given to business. Dr. Taylor reported for the Committee on Evangelism, and moved the adoption of its recommendation that the Commission be merged into the efficient Commission on Evangelism of the Home Mission Society under the able leadership of Dr. Stilwell. This was carried. The report of the Committee on Chaplains was presented by Dr. Samuel Zane Batten, and was adopted, with its recommendation that \$150 a year be given each Baptist chaplain for his work where adequate provision had not been made by the government. He also presented the report of the Committee on Social Service, which was adopted as printed without reading.

The Committee on Resolutions presented a printed report, read by its chairman, Prof. R. M. Vaughan of Newton Theological Institution. The first resolution, which follows, was greeted with applause that showed how greatly the delegates appreciated the attention to all details that could make for their comfort and convenience.

"We express to the Baptists of Indianapolis our deep appreciation of their hospitality. Located at the center of the population of our country, their beautiful city has been an ideal place for one of the largest conventions thus far in the annals of Northern Baptists. Although the time of preparation was brief, our hosts organized a welcome which in completeness and efficiency of arrange-

ments we have never seen surpassed. We assure them of our heartfelt gratitude for their ministries to our needs and for the inspiration of our friendship in Christ."

Resolutions followed on the abolition of war, Armenia, Near East Relief, European Relief, obedience to law, industrial relations, child labor, racial justice, our denominational schools, the Bible in the life of the people, the Baptist World Alliance, evangelistic advance, and our missionary enterprise. In the resolutions, war is declared to be barbarous, futile and contrary to every Christian ideal and teaching as a method of settling international disputes. "We reaffirm our belief that our country should have its part in an association of nations for expressing our common humanity, adjusting difficulties, and outlawing any nation that resorts to arms to further its own interests." The government is petitioned to participate in the World Court of Justice, "and to take whatever other steps may be necessary to secure such cooperation on the part of the peoples of the earth as will bring about a stabilizing of world conditions and permanently banish war."

Solemn protest is made against the ruthless starvation and massacre of the first nation to accept the Christian faith. "We hereby petition our government immediately to adopt measures to secure united action on the part of the United States and European governments looking to the deliverance and security of imperiled Christian peoples in the Near East." (A committee was appointed, as recommended, to convey these resolutions in person to the President and Secretary of State.) The Near East Relief efforts to feed and protect the victims of Turkish cruelty are commended, and an advisory committee recommended to represent us in promoting this work. Hearty approval is given also to the European Relief work carried on by our Foreign Mission Society, and our people are urged to continue most liberally to support this noble work. "We request the Convention to appoint a commission on international peace and good will." This was later appointed.

"We favor the strict and impartial enforcement of the Volstead law," also "the enforcement of all laws whose infringement imperils our right to a day of rest and worship. The commercialized Sabbath is a foe to the health, morality and happiness of the American people." The principles of the gospel must be applied to all industrial relations, and therefore our pastors and churches should proclaim these principles in order to create public opinion informed and guided by the teaching of Jesus. Child labor evils demand state legislation if federal legislation is unconstitutional. "Something must be done to remove this blot on a Christian civilization."

"All good citizens North and South deplore lawlessness in the form of lynching and mob violence in the treatment of Negroes, and all unchristian as well as illegal discriminations of race against race. We favor all legislation which helps to remedy these conditions."

The resolution on our schools recognizes in them a most important agency for the furtherance of the cause of Christ; says a much larger number of our young people should attend them in order that we may have more trained workers in church and society; urges those entrusted with management to "cultivate the highest scholarship, to emphasize a true evangelism, and thus to awaken and deepen the religious life of students; declares a strong department of Bible study and religious education is a prime necessity; and urges students for the



ministry or distinctive Christian work to secure the most thorough training possible, and in our own schools, colleges and seminaries.

"We favor the removal of the disability in certain states that prevents the reading of the Bible in public schools, and recommend such reading, without comment, as a helpful agency in the training of our young people in the principles and practices of morality." Work of Daily Vacation Bible schools is approved, and establishment of Church Week-day schools should be encouraged. The use of the educational literature of our Publication Society is recommended to all our people, also the observance of Religious Book Week.

"We share with Baptists in all lands a deep interest in the meeting of the Baptist World Alliance in Stockholm, Sweden, in July, 1923. We recommend that plans be made for our representation at this important gathering."

"We hold that the basic fact in the advance of the Kingdom of God is the work of the Holy Spirit in the heart of the individual. The present widespread unrest affords peculiar opportunity for the effective presentation of the gospel of Christ. The large ingatherings reported by the churches in our Convention field are pledges of yet greater advance. It is incumbent, not only upon pastors but upon all believers, through prayer and testimony, to win our fellowmen to Christian discipleship."

"We have been thrilled with the news of the progress of the Baptist cause in Europe and the great ingatherings in our missions in Africa and India. In the light of these large opportunities and responsibilities for Northern Baptists, we feel the need of all our people supporting our own denominational work. We reaffirm our conviction that the goals of the New World Movement are not too great for Baptist resources consecrated to the uplifted Christ. The Convention hereby calls upon its entire constituency by a more thorough-going stewardship of life and money to carry our great enterprise to a victorious conclusion. We appeal to all our churches to support our world-wide program. In loyalty to Christ and the gospel, to our Baptist heritage and task, we find our true unity and fulfill our divine calling."

The resolutions were loudly applauded and passed without an opposing vote, after Dr. John M. Dean, of Pasadena, had made an impassioned plea for Armenia. Mrs. Montgomery called it a magnificent report. It was ordered printed in full.

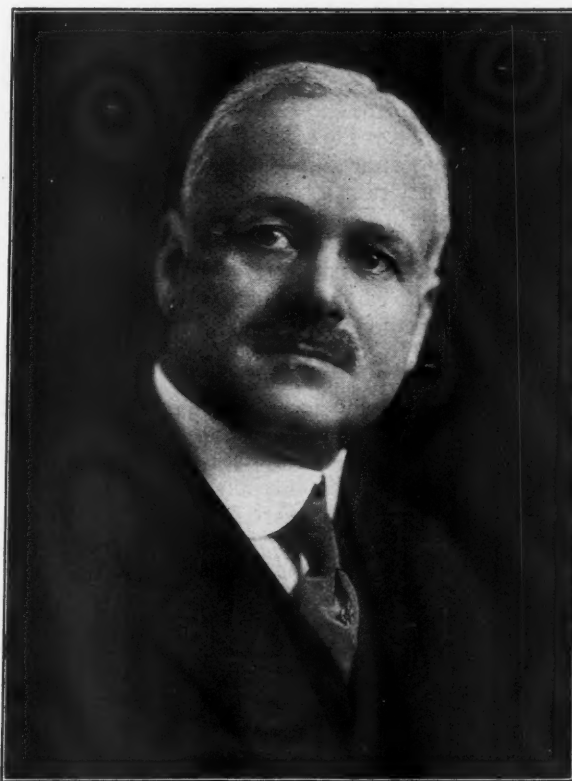
The committee appointed last year to consider the acceptance of gifts with creedal conditions attached made a report, but owing to the inadvertence of printing portions proposed but not adopted by the committee, after some discussion and parliamentary entanglements the report was referred back to the committee, to be presented in proper form next year.

The report of the Board of Education was presented by Dr. Padelford, the Secretary, who read parts of it. After referring to the exceptional service of Dr. Allyn K. Foster in the colleges, he announced that Dr. Foster was to continue this work. The Board had been obliged to cut down its work to a distressing degree. The section of the report on the standardization of the ministry provoked a lively discussion, but the report was adopted, including its recommendations for committees on ministerial standing in associations and state conventions.

It is good news that by readjustments decided upon the Board will be able to keep the university pastors in service.

#### AFTERNOON SESSION

After an address on Christian Stewardship by Dr. Abernethy, at 2:30, the delegates dispersed at 3 o'clock to the various places where sectional conferences were held, covering work for Negroes in northern cities; Baptist responsibility in smaller cities, the evangelism for the hour, Ministers and Missionaries Benefit Board, planning church buildings for preaching, teaching and fellowship; stewardship, social service, town and country church, and young women's work. It is impossible to cover these groups in this report, but important points brought out will be given in later issues. The plan makes it possible to



DR. J. Y. AITCHISON, RE-ELECTED GENERAL DIRECTOR

deal with many practical topics that could not be included in a general session.

#### EVENING SESSION

This was given to Clinton N. Howard of Rochester, New York, who made one of his stirring addresses on "A Warless World and a Law-Abiding Nation." His passionate oratory roused the great audience to enthusiasm, and his declarations against war were greeted with tumultuous applause. If the fundamentals of the Christian faith were put into practice war could be abolished around the world. The passion today is for peace, and if the church will lead the way, functioning in the life of the state the principles of the Christian religion, and have faith enough to fix the date, the scourge of war will pass away in this generation. Jesus gave the lawyer the fundamentals—Love God and thy neighbor as thyself, on these two commandments hang all the law and the

prophets. Undoubtedly the orator gave much to think about.

## TUESDAY, JUNE 20

### MORNING SESSION

The session was in charge of the Home Mission Society, President Charles R. Brock presiding. The program was varied and interesting. The first speaker, Miss Alene Bryan, whose subject was "Kingdom Building Through a Christian Center," described in bright and happy way the day's program at Judson Memorial Center in New York, with which she is connected. Secretary L. C. Barnes told of the new relation which the Home Mission Society sustains to the Army chaplains. There are at present 23 Baptist chaplains, two-thirds of whom are recognized as missionaries of the Society. He introduced two of them in uniform, and Chaplain Harlon J. Ballentine, who is stationed at Fort Benjamin Harrison near by, made clear the important duties connected with religious work at the military post.

Dr. C. S. Brown, president of the largest Negro foreign mission society, praised the mission schools, which were doing a great service. The Negro race is climbing, he said, and the whites cannot rise if the blacks remain at the bottom of the ladder.

Dr. Bruce Kinney brought the Convention face to face with our obligations to the American Indians, a subject with which he is thoroughly familiar by years of study and missionary contact. We owe them a big debt, not because of their numbers, but because of our peculiar relations to them. We have exploited them, taken their land, broken our treaties with them, and cheated them out of their just rights. General Sherman said that of the hundreds of treaties made with the Indians the Government had not kept a single one. Not infrequently the United States soldiers were used to violate the treaties. For every Indian slain in battle it cost the lives of 23 soldiers and cost the Government a million dollars. We owe them a debt because of our proximity. If we do not evangelize them, no one will or can. We now have about 8,000 living Baptist believers in our Indian churches, besides many who have joined white churches. There are only about a half million Indians all told; 8,000 of these volunteered during the World War, ranging from private to majors, and rendering the finest service. We ought to have at least five new missionaries among our Indians. At least 60,000 are still living in darkest heathenism, not touched by Protestants or Catholics.

Rev. W. H. Bowler spoke of a new tendency among the Mormons, to break away from the Book of Mormon and read the Bible.

Secretary Charles A. Brooks conducted a mission study class on the home mission textbook, "The Trend of the Races," and gave a stirring presentation of the matter of race relations and the necessity of securing to the Negroes their rights of citizenship and a fair chance to realize the guarantee to life, liberty and the pursuit of happiness set forth in the Declaration of Independence. This was a home mission study of the moving kind. Dr. Francis followed with the last of his Bible studies, taking the second chapter of Ephesians for illuminating exposition which brought out its application to present-day conditions. It is to be regretted that the mission study classes and Bible expositions should have been interrupted so

often by the intrusion of "business" upon the program laid out.

### AFTERNOON SESSION

The attendance indicated the last day, but it was pretty good, considering the long week and days of excessive heat, tempered by cool nights from Sunday on. The joint session of the Foreign Mission Societies was one of the most impressive, since it included the introduction of the new missionaries, who gave their brief testimonies and stood as living witnesses to the saving power and missionary spirit of the gospel of Christ.

After brief business sessions, there was an address by Rev. T. Fieldbrave, a highly educated convert from Hinduism, whose subject was "Among the Hindus on the Pacific Coast." He gave many plain truths, and we shall reserve them for another issue, when more space can be given to them. He is undoubtedly right in saying that we must accord the Indian Hindus in this country a quite different treatment, and must set before them far higher examples if we wish to commend Christianity to them or to their people in India.

The service of missionary introduction was carefully arranged and had some new features. First there was special prayer, followed by a responsive Scripture reading, which will be given in September issue of *MISSIONS*. A hymn was sung, and we were prepared for the introductions.

Secretary Franklin presented San Ba, a Burmese Christian who, after graduating at Judson College, had come to this country and been for three years at Newton. He was now going back to work among his people. He represents many young men of education and devotion who are coming into large positions of responsibility. San Ba said, "I am a child of the Mission. Thank you for all you have done. I can say with Dr. Judson, 'The prospects are as bright as the promises of God.'"

Then a young Chinese, an alumnus of Wayland Academy in China and Colby College in Maine, also of the Springfield Y. M. C. A. school, was presented. He is going back as physical director in Wayland Academy, after a thorough training. He said health is necessary. "China needs strong young men and women, with strong arms, vigorous brains and clear eyes to solve the conditions of today. By God's help and through His power I will do my very best. I hope you will pray for China and especially for the young leaders." Both young men were fine types of the product of our schools, abroad and at home.

Home Secretary Lerrigo introduced the outgoing missionaries of the Foreign Society. He named two things that have brought cheer—first, God has brought wonderful blessing to our Missions, and second, there has not been wanting the joyous response to God's call. So even this year the Society is able to present a number of candidates—all we are able to send. Seven have already sailed. He introduced the others who were present and expect to go out this fall, as follows, with the fields to which they are designated:

Mr. and Mrs. Leslie Clinton Whitaker, of Corvallis, Oregon, to Pinyinmana, Burma, for agricultural work. Baby Gladys sat up smiling and happy in her father's arms, untroubled by the applause that greeted her. "We are going to try to teach the people to live a Christlike

(Continued on page 414)



# The Annual Reports of the Missionary Societies

*SUMMARIES THAT GIVE THE GIST OF THE YEAR'S PROGRESS*

## American Baptist Foreign Mission Society

The 108th annual report, presented at Indianapolis, June 14-20, begins with a general review of the year. Its more than 900 missionaries, including those of the Woman's Society, are assisted by more than 7,000 preachers, teachers and other helpers in the ten fields where its work is located.

As to the world situation, the belief is expressed that the world has seen the bottom of its post-war unsettlement and has begun the slow but painful climb toward economic rehabilitation and political stability. Every aspect of the year of readjustment has influenced the work of the Society. The year of financial depression has witnessed an unprecedented advance in evangelism. Reports of accessions come from all sides. Of particular encouragement have been the reports of evangelistic achievements in connection with educational activities.

The review mentions the Conference on the Limitation of Armament, and the Board's correspondence with President Harding and Secretary Hughes on this subject; also the service of Dr. William Axling of Japan in connection with the Conference. Other topics treated are: Cooperation with Baptists in Europe; the service of Commissioner Rushbrooke; relief work in Europe, including the "Fill a Ship with Fellowship" campaign and voyage; the famine in Russia which opens the door for communication again between the Board and the Baptists of Russia. (The postage on a letter received by Secretary Franklin was 15,000 rubles—before the war that would have represented \$7,650). Commissioner Rushbrooke bought 60,000 Bibles and 40,000 Testaments for distribution in Russia. The number of Baptists there is estimated by some as high as 2,000,000, but while that is doubtless exaggerated, the numbers are very large.

The Board is cooperating in the support of Baptist theological seminaries in Stockholm, Sweden; Christiania, Norway; Alborg, Denmark; Reval, Esthonia; Riga, Latvia; Prague, Czechoslovakia; Hamburg, Germany; and Lodz, Poland. The next meeting of the Baptist World Alliance is to be held in July, 1923, in Stockholm, one of the most beautiful cities of northern Europe. In that year the Baptists of Sweden will celebrate the seventy-fifth anniversary of the organization of the first Baptist church in their country.

In view of the conditions of Baptist work in France exceedingly important service is required there, and Dr. W. O. Lewis, of William Jewell College, has been appointed to serve in that field, with residence in France. He served as a chaplain in the American Expeditionary Forces in France, and became acquainted with French Baptist leaders. Partly educated in Europe also, he is admirably fitted for the task.

Further points in review are political conditions in India; education in India and the need of Christian literature; governmental recognition of missionary service; secretarial visitation by Dr. Robbins; a National Christian Conference in China; a special commission to the Far East, consisting of Secretary Franklin and Dr. Carey W. Chamberlin; Oriental students in America;

the development of self-support; Secretary Lerrigo's visit to the Congo Mission; the Medical Service Department; new missionaries and the candidate department; the International Missionary Council, and the Foreign Missions Conference. This indicates the interest of the review.

The report takes up queries raised as to doctrinal views of missionaries, and gives the answer already published in *MISSIONS*, signed by the officers and all members of both Foreign Mission Societies. It adds:

"It is greatly to be regretted that differences of theological opinion should be permitted to affect the financial support of those great enterprises which have been established to bring the gospel of Jesus Christ to the hearts of men everywhere. Those who have made statements reflecting upon the loyalty of our missionaries to the gospel message have doubtless been entirely sincere, but they seem to have circulated accusations received from others without themselves making any effort to verify them or giving the Board of Managers the opportunity to investigate. Now that the damaging effect of such unsupported criticism has been pointed out and the danger which it involves of depriving our missionaries of the hearty support, both financial and spiritual, which they ought to have, it is hoped that this critical attitude will be abandoned for one of whole-hearted advocacy of the great work to which the Society is committed."

As to gifts with creedal conditions, the Board adopted the recommendations of the Committee of Fifteen which were to be presented at Indianapolis for final action.

Two changes were made in the secretarial staff. Dr. P. H. J. Lerrigo was elected Home Secretary, also continuing his relationship to the Belgian Congo Mission. Rev. E. B. Cross was appointed assistant secretary in the foreign department. Associate Secretary Lippard has continued his service as Recording Secretary of the General Board of Promotion, a position he has held from the beginning, as an extra to his Society duties. The report says concerning *MISSIONS*: "Its value as a missionary periodical is easily recognized in the increasingly favorable comments brought forth by its many attractive features. Owing to the decrease in the cost of paper and other economies effected in production, the deficit for the year shows a substantial and gratifying reduction."

The deputation service of missionaries on furlough is gratefully recognized, 54 having engaged in this helpful presentation of the foreign cause to churches, associations and conventions.

The detailed reports from the Stations are given as usual. In June issue we gave the South India field, and in this issue summarize the other fields, giving an all-round view of the progress made.

The reports from Bengal-Orissa, East China, Japan and Belgian Congo, which will be found on other pages, all contain news of gratifying progress in spite of the generally depressing political and economic conditions. Reading between the lines in these reports one can see the unfaltering faith and the splendid courage of the missionaries as they have worked on in the face both of local disadvantages and of depressing news from home.



## American Baptist Home Mission Society

The 90th annual report, in its general survey, treats of cooperative relations with the Federal Council and the Home Missions Council; divisional secretaries, such as Dr. Bruce Kinney, who is now assigned almost exclusively to the supervision of Indian work within Dr. Barnes' department, and Dr. George L. White, who is in advisory relations with state conventions; publications, such as Coe Hayne's "By-Paths to Forgotten Folks" and "Race Grit," and Dr. Barnes' "Intensive Powers on the Western Slopes"; the Department of Missionary Education in cooperation; Mr. Rockefeller's gift through the General Education Board of \$82,000 to increase the salaries of teachers in Indian and Negro schools; the Department of Architecture; relationships with the Woman's Society, state conventions and city mission societies; tithing and stewardship; designated funds; and interracial relationships.

Special paragraphs are devoted to the intimate cooperation between the Home Mission and Publication Societies in chapel car and colportage work. Under the joint arrangement, the Bible and Field Secretary of the Publication Society is the joint representative for the superintendency of the chapel car work. All colportage work is done jointly upon an agreed pro rata financial responsibility. Joint correspondence courses are conducted for the training of field workers, and during the two years to January 1, 1922, the enrolment of the Societies' workers was 255; other workers 78; other ministers 29; a total of 362. The most popular courses have been Evangelism, Life of Christ, How to Teach Religion, Child Study, Christianity and Social Service, and Rural Church. An introductory course is under preparation. Seven chapel cars have continued their spiritual work, faithfully done by the missionaries in charge.

Under the caption "Neglected People" the report says:

The two societies are determined that so far as their resources will allow under the blessing of God they will not overlook the people in the sparsely settled regions of widely neglected areas, but that they will give them the gospel with as much care as it is taken to those who can be more easily reached in the settled communities. How to reach these widely scattered populations is a problem not easily solved. It is often impossible to establish churches and in some cases even Sunday schools cannot be organized, and yet it is encouraging to discover that Christian men and women are quite evenly distributed among the sparsely settled areas of the nation. These people are spiritually ministered to by the colporter-missionaries who offer for sale evangelical literature and copies of the Scriptures, which they give away if the people are not able to pay the cost. These devoted men also conduct religious services in the homes, school houses, and barns, and hold personal conversation with those met by the wayside. They conserve such contacts and endeavor to bring these isolated people into relationship with, and under the watch-care of, Baptist Churches. One of the great problems of modern church life is to discover fresh methods for preserving the spiritual experiences of those people in the neglected areas. It is surprising to discover how successful among such people have been the propagandists of strange cults and distorted interpretations of Christianity. A study of the lives of men and women, however, who have come to prominence in the educational, economic and religious life of the nation, proves that a very large number of them as boys and girls lived far from the centers of civilization. It is our purpose to have the colporter-missionaries work as far as possible among the railroad section workmen, especially on mountain and desert roads and those

built through sparsely settled prairies; families and individuals living near the smaller mines; railroad building crews; desert homesteaders waiting for the often long-delayed opening of irrigation projects, some of which are never completed; oil-drilling crews; sheep-herders and cattlemen who often have their families in lonely places; cañon and mountain dwellers; those who live on the sandhill grazing lands; those who live in canal-boats and dwellers along waterways not touched by transportation; new settlers in cut-over lands; laborers in logging camps and dredging crews in swamp areas.

The report also touches on the International Baptist Seminary; tithing and stewardship; chaplains; missionary schools; annuities and legacies; Latin American opportunities; a new venture in student fellowship; and the progress of the year. The latter is shown in the detailed reports of the secretaries of the various departments.

Concerning finances, the report says:

The General Board of Promotion has continued to act as agent for the Society for the collection of funds and its officers have given close attention to the difficult work, in a period of financial depression and strain. Our officers and missionaries have cooperated in presenting its general appeal. The lessened receipts for the year in spite of reduced expenditures under the current budget have created by far the largest debt in our history. We have been urgently advised by the Finance Committee of the Northern Baptist Convention, to reduce our next year's budget twenty-five per cent below the approved budget expenditure for the year ending April 30, 1922. The work of the Society, however, is so intimately cooperative with that of the State Conventions and City Mission Societies and so basic to the missionary labors of the denomination in the evangelization of the world that its contraction would be attended with grave spiritual dangers.

In this critical hour in an era when American influence is a master key to unlock the doors to missionary world-wide service, America must not fail spiritually to avert such a calamity and the work of our Society, conjointly with the labors of all similar American mission organizations, should be kept full and strong and be constantly extending.

## American Baptist Publication Society

The 98th annual report first considers matters relating to the business and management of the Society, noting the appointment of Harvey E. Cressman as business manager; the forty years' uninterrupted service of Mr. Harry Windisch as superintendent of the periodical mail order department; and the election of Dr. William H. Main as associate general secretary, to enable Dr. Brink to render larger service to the denomination, as he is doing in the Stewardship Campaign of Northern Baptists. The division of Religious Education for New Americans has been discontinued temporarily. Dr. Warren P. Behan, who organized the division of correspondence Study, resigned to accept a position on the faculty of Ottawa University.

The finances of the Publishing and Missionary Departments are kept distinct and separate. The publishing business is wholly self-supporting. It receives no contributions from churches or Sunday schools. If it makes profits that can safely be spared from the needs of the business, they are given to support the Religious Education and Bible Work. During the last ten years more than \$300,000 has been thus given. The Religious Education work of the Society and its Bible and Field

Work are wholly supported by income from endowment funds and by the gifts from churches, Sunday schools, individuals, and from the profits of the Society. All contributions to the Publication Society are for this purpose alone.

The Book Publishing Department names as preëminent among its publications of the year the Russian Bible, a noble volume of beautiful typography. Much other material for Christian work among foreign-speaking peoples has been issued. Many reports, pamphlets, etc., have been printed for the denominational organizations.

The Department of Sunday School Publications, of which Dr. W. Edward Raffety is head, reports its busiest year.

In addition to the customary work of issuing the full line of illustrated papers and magazines (output 25,147,707), and Improved Uniform Lesson Publications (11,735,504), and the old Keystone Lessons, the Department has created and published five new Keystone International Graded Courses, five Judson Training Manuals, two Church Vacation School Courses, three Week-day Church School Courses, and three Sunday School pageants. The Department has striven to put the highest mechanical, educational, and spiritual values into all the publications at the lowest possible expenditure of money. The many unsolicited cordial commendations from an ever-widening constituency give unmistakable proof of a service acceptable to our Baptist Sunday schools throughout the United States and Canada. The Society now sells to more than 20,000 Sunday schools. The grand total output of all Sunday school publications for 1921 was 48,292,926, an increase over the year preceding of 3,142,271. A reduction of five per cent has been announced, made possible by a lessened cost of paper.

Dr. Samuel G. Neil, Secretary, reports for the Bible and Field Department. The office detail work is shown by the fact that the three helpers mailed 7,736 letters and 57,496 circulars, and packed and shipped 1,499 packages of Bibles, books and tracts direct from the office to all parts of the world. The Secretary spent a month in Porto Rico and visited six states of the Far West, traveling altogether 42,606 miles. The report of the workers is as follows:

Families visited.....	158,715
Hours spent in visiting.....	47,137
Conversions.....	922
Bibles given away.....	4,407
Testaments and Gospels given away.....	6,869
Tracts given away (pages).....	912,827
Bibles and Testaments and Gospels sold.....	14,886
Books sold.....	14,415
Sunday schools and individuals aided by donations of Scriptures, etc.....	1,597

There are Bible Workers in the homeland, Mexico, Cuba, Porto Rico and El Salvador. Their tasks have become very extensive. The United States is their greatest field, especially in the larger cities where the congested foreign-speaking populations are found. We speak of the great new frontier of the Pacific, with unlimited possibilities of evangelism, but the five boroughs of Greater New York have more people than the three states of California, Oregon and Washington. Religious literature is needed to counteract the widespread litera-

ture of infidelity and unsound teachings. The Bible Workers are sorely needed, and fifty new ones should be appointed at once. Last year they reported 9,015 conversions in the homes of the people. Mexico and Central America are also inviting fields for the distribution of the printed gospel message and the personal visit. Tract distribution is still one of the most effective forms of evangelism. The Society publishes tracts in Bohemian, Danish, Italian, Norwegian, Polish, Russian, Swedish, Slovak and Spanish. The Ministers' Library Fund gave 3,271 books to 466 ministers last year. Scripture grants were made in 46 states, and in 14 foreign countries. Three cases of Bibles, Testaments and Gospels went to Lodz, Poland, and were most gratefully acknowledged.

In the Department of Social Education, Secretary Samuel Zane Batten reports considerable literature, including a Social Service Manual for Young People, Brotherhood Evangelism, The Brotherhood Program, and World Citizenship. He has cooperated and conferred with State Social Service Commissions and joined in holding conferences with the Director of the Brotherhood Federation.

The Religious Education Department has had to decrease its staff and work on reduced funds, but the reports from the State Directors indicate a year of progress, with increasing interest in the Summer Vacation Bible Schools. This Division reports 660 schools formally reporting, with a total enrolment of over 70,000 pupils. About 400 cities and towns have launched movements for week-day schools.

Seven major or five-day Institutes were conducted in cities of over 200,000 population, and help was given in smaller institutes in many places. The Society cooperates with 24 summer assemblies. The report also covers the activities along the lines of young people's work, children's work, and Sunday school advisor's work. With decreased receipts the Society has kept heart in its work and maintained all departments, although not at full efficiency.

## Woman's American Baptist Foreign Mission Society

The report of the Foreign Department says that modifications in methods of work at home have had marked effect upon the work abroad. The Society has been limited and seriously affected by the lack of funds. Misunderstandings, lack of information, doctrinal discussions, a doubtful attitude toward the newer methods of collecting our money have all had a direct and important share in restricting the Society in carrying out the purpose for which it was organized—"The elevation and Christianization of women and children in foreign lands."

The result has been that our missionaries have worked with smaller appropriations, many urgent needs have remained unmet, and practically no new work has been undertaken. More than once a cablegram has been sent to the missionaries warning them of the acute financial condition of the Society and the possible necessity of radical curtailment in appropriations for the last six months of the year and for the new year as well. Inevitably this situation has undermined the morale of the Board at home and of the missionaries on the field, and time and thought have been given to finances which should have been placed on methods of conserving the



marvelous opportunities for giving Jesus Christ to the women and children of the Orient.

Constant changes in the foreign countries have made the work difficult both for the Board and the missionaries. Conditions in India, China, and Japan are referred to, with recognition of the awakened consciousness and strong nationalistic feeling, so far as religious aspirations are concerned, expressed in desire for greater responsibility, more freedom, and less dictation and control on the part of the Missions. As a result important conferences have been held in which missionaries and Orientals have participated on equal terms, as in India and China. These problems are hedged about with delicate situations and are as difficult as vital to the future of our missionary work.

The reports of the year are full of encouragement, despite difficulties. Never has there been such a turning of the people to the gospel message. In some fields it is long since there were such large additions to the churches. From the schools in the Philippines and Japan and other lands come the tidings of conversions.

The total enrolment of the missionary staff a year ago was 277, of whom 255 were in active service. This year's enrolment was 283, a net gain of 6, with 239 on the active list and 11 under appointment.

Outstanding and gratifying events of the year include five of the Jubilee buildings—at Ningpo, Swatow, Mandalay, and Rangoon—nearing completion; a sixth building, at Chengtu, now a comfortable home for four missionaries; permanent quarters for the Woman's Bible Training School for the South India Mission provided through a gift of \$10,000 for the Gurley Memorial Building, in memory of Mr. and Mrs. Louis E. Gurley of Troy, N. Y. The Elementary and Normal School for Girls at Nellore will have new buildings urgently needed through the gift of \$15,000 from Dr. J. Ackerman Coles, the buildings to be known as the Emilie S. Coles Memorial in honor of the donor's sister, a lifelong devoted friend of missions. From the Laura Spelman Rockefeller Memorial Fund a gift of \$100,000 to meet some special needs was received and deeply appreciated. Portions of this sum were designated for a Nurses' Home in connection with the Union Medical School for Nurses in Shanghai, and for the furnishings of Ko-Tha-Byu Hall at Bassein, Burma, the Karens having borne all the expense of building. The Jubilee Equipment Fund has provided science equipment for the laboratories of Judson College and the Girls' School at Sendai; other equipment for the schools in Rangoon, Moulmein and Tharrawaddy, nine automobiles and three pianos, and other things of aid in the missionaries' work.

The opening of the work in Czechoslovakia and Poland has been most gratifying. Miss Wenske has started a Bible Training Class and small nurses' home in Lodz; and Madame Kolator has four young women at work, and has purchased with funds already in hand a Children's Home with large garden and playground space. Fifteen children were in the home when it opened March 25. The bales of clothing received from the "Ship of Fellowship" were sources of cheer and help, gratefully acknowledged.

Following is the closing paragraph: "This report would not be complete without reference to the loyalty and self-sacrificing devotion of our missionaries. Their faithfulness has been unflinching throughout this year of anxiety and uncertainty. No one except our Heavenly

Father will ever know what sacrifices have been made that salary checks might be returned, and that personal gifts might be made for the continuance of the work. More than money, however, has been the outpouring of prayer from the hearts of these missionaries. Never a letter comes to the Rooms but it contains the assurance that daily prayers are being offered that the work may have God's blessing and that His Son may be known throughout the world. In spite of what seems to be untoward events, the work of a Society which is so constantly carried to the throne of grace cannot fail but prosper according to God's time and in His way."

### Woman's American Baptist Home Mission Society

The opening review says that the year began with high expectations and the challenge of a great work, and closed with the assurance from many fields that souls have been won to Christ, that many have been helped and blessed by the ministry of the missionaries and teachers, and that the women carrying on the Society's various activities have been a blessing and received a blessing. The committee of conference composed of four representatives each from the Woman's Home and Foreign Boards has met regularly to discuss items and determine policies of mutual interest, thus making it possible to send forth a unified program to the districts and states. This Committee of Conference was made the Continuation Campaign Committee, with Mrs. Coleman serving as chairman. Through the ten noble women who served as directors of the Campaign in the ten districts contact was kept with the national committee and through the prayer groups there has been a great spiritual awakening among the women in the churches.

The term Golden Anniversary is to be used in the celebration of the fiftieth anniversary of the Society in 1927. Founders' Day was celebrated on February 2nd at the Baptist Missionary Training School in Chicago, recognizing the fortieth anniversary of the school and the forty-fifth of the Society. The Training School will occupy temporary quarters until a new building is practicable, the old building passing to use as a Training School for Christian workers for Negro men and women.

The Society has continued its cooperation with the Board of Promotion, and its relations with the Home Mission Society are of the closest kind. In the schools and missions of the Home Mission field the interests are one, and teamwork in the finest spirit is necessary for the success of the mutual enterprise along interdenominational lines. Delightful has been the cooperation with the Council of Women for Home Missions and the Committee on Cooperation in Latin America and other agencies.

The Society has experienced a most difficult year in its effort to finance the work already established, no new work being undertaken and many vacancies remaining unfilled. The expenditures in every department have been kept below the budget appropriations, but in spite of this heroic effort \$115,000 has been added to the accumulated debt of the two preceding years, making the total debt at the close of the fiscal year \$335,027. The Society faces a drastic cut in its force of missionaries and teachers, in the face of increasing opportunities of an enlarged work.

During the year the Society received from the Free Baptist Woman's Society securities amounting to approximately \$33,000, the income designated for Storer College.

The value of Christian Centers is fully recognized. New Centers have been opened at New Haven, Gebo in Wyoming, Detroit, Omaha and San Juan in Porto Rico.

In response to calls from Christian Americanization secretaries for volunteers the women in the local churches have rendered valuable service. In one city the Nationality Nights have become very popular and done much to secure an intermingling of the races.

On the Indian fields many young people have confessed Christ in baptism during the year. As indicating the spirit, non-Christian Indians are gladly assisting in building the new wash-houses at Polacca, Arizona, without remuneration. The work at Bacone has been greatly facilitated by the erection of the new buildings which came through generous gifts of Indian people. Public school education for Indian children has made mission day schools unnecessary in some Montana fields, and all but one of these have been closed. The Indians have taken great pride in contributing to the New World Movement and in most cases have exceeded their allotment.

The remarkable progress made through the feeble efforts in Latin America makes plain how eager the people are for the gospel message and how wonderful the opportunities to take these countries for Christ. The courage and devotion of the people when they see the light is equal to that of many of the early Christians.

Special emphasis has been laid on the work of the Fire-side Schools, in view of the large numbers of Negroes migrating to the North. Great progress has been made in the Christian Centers at Cleveland and Detroit, and every effort is made to surround the boys and girls with Christian influences and protect them from the temptations of their new environment.

There are now seven union districts and three home districts (New York, New England and East Central). Each district is making a large contribution to the Kingdom of God.

Special reports are made by Miss Alice W. S. Brimson for the Americanization Department; Miss Ina E. Burton for the Reading Contests; Miss Jesse Dodge White for the Candidate Department; Miss Harriet Ethel Clark for the Extension Department; and the field work is covered by the missionary supervisors. In Americanization work there were 13 secretaries, 1,264 volunteers, and 15,906 calls made in foreign homes. The English lessons given numbered 11,829, and 42 clubs for boys and girls were in operation.

For some years the Society has realized the importance of claiming the attention of college girls to the cause of Home Missions as a life task. It has not been able to promote this work as rapidly as it desired but has secured in past years the services of a number of volunteer workers known as College Counselors. During 1921-22 we have been glad to join with the Woman's Foreign Mission Society in the organization of a joint committee on College Counselor work.

## Ministers and Missionaries Benefit Board

The annual report made by Dr. E. T. Tomlinson, Executive Secretary, says that a marked advance has been made each year. The assets have increased \$864,013, yet a serious condition confronts the Board due to the withholding of more than a million dollars allotted to it, through the plan known as "preferential treatment." This has subtracted not only the amount withheld but also an approximate income of \$50,000 in interest.

An increase of 233 has been made in the number of beneficiaries. There have been 33 deaths in the list, leaving the total number of 1,255 now receiving grants. Of these 501 are men, 479 women, and 275 children. The amount of each grant, though small, compares favorably with those made by other denominations. It is however far below what it should be, and it is the purpose of the Board to increase its grants as rapidly as receipts will warrant. When it is remembered that a grant of even \$300 a year is the annual income at five per cent of \$6,000, it will readily be seen how great is the need of increasing the Permanent Funds. We have made a splendid beginning, but only a beginning.

There has been a marked increase in the number of men availing themselves of the retiring pension plan. The largest number accepted in any one month was 192 in March.

The fact that other denominations are adopting virtually the same plan is an encouragement. Now that the older men understand that the plan does not eliminate them from the benefits of the Board, its extension has been steadily increasing. Many churches are responding to the appeal to place in their annual budgets not only the salary but the pension of their pastors. In certain sister denominations the entire body of churches has adopted this plan of provision for the pastors' pensions.

The work of the Board is greatly complicated by the cheapness of ordinations. It cannot make grants to unordained men but it has made the basis of its grants service rendered rather than mere ordination. One of the hopeful signs is that ordaining councils are now sending to the Board records of the action taken. It will be a fortunate day for the Board and denomination when we have an authoritative list of men who have been regularly ordained and are in good standing and service. Although the Board works with individuals, its aim is to benefit the entire ministry. In cooperation with the mission boards it helps the broken or aged worker on the home or foreign field. It works with the state conventions in providing for the broken ministers and their widows within their borders. It appeals to the respect of all. It eliminates the element of charity. The response of our ministers, the interest of our churches, the generosity of some of our largest givers have placed the Board in a position where now its work will become more manifest and beneficial with every passing year.





## A Night on a Chinese Houseboat

BY JAMES H. FRANKLIN, D.D.



ACCOMPANIED by Dr. and Mrs. C. W. Chamberlin and missionary J. V. Latimer, I left Hangchow Tuesday afternoon at one o'clock. Two hours later we were at the landing stage for a steam launch that makes the run to Shaohsing in seven hours.

To our dismay, the launch had gone without us. Mr. Latimer found a Chinese houseboat and we started off for the night on the canal, with no bedding except what Mr. Latimer had provided for his own use on the return trip in a foot boat. During the daylight hours the trip along the canal, built thousands of years ago, was really superb. We passed through many a Chinese Venice and met hundreds of boats filled with pilgrims bound for the famous shrines along the way. We really rejoiced that we had missed the launch—until night came on. Mr. Latimer and I shared one blanket and the others had not much more. First we softened the hard boards with the blanket, until the cold drove us underneath. Even then we shivered.

Early next morning, soon after the watchman had opened the gates for the day, we passed into the walled city of Shaohsing. After breakfast we visited the fine boys' school now conducted by Rev. David Gustafson and his faculty in a large rented temple building, and then the new church building—one of the very best we have in all China, where usually about 500 people and sometimes more are gathered on Sunday. We found Dr. C. H. Barlow busily engaged in his study of the parasite that is killing so many people in this section of China. He feels confident that he has discovered the article of food (a species of snails) through which the parasite finds its way into the human system.

On Easter Sunday I attended service at the Boone Road Baptist Church in Shanghai. The Chinese pastor conducting the service was Rev. T. C. Wu, whose study in America was made possible through the generosity of a friend of the Society. Already the church is paying

all of his salary and he has built up a congregation of great ability, financial and intellectual. I have never before seen a congregation in a Baptist church in China of this quality. In the congregation there were college graduates. I hope our financial situation will soon enable us to help the Boone Road Church secure a proper plant, for at present it is worshipping in a rented hall.

After an interesting trip by rail from Shanghai to Hangchow, I found over 200 of the Wayland Academy boys at the station. Instead of about 130 students (the enrolment in 1915) there are now about 400, and a good faculty, with personal attention to the religious record of every boy. At Ding Hae I discovered that Missionary L. C. Hylbert had not told us half the story of the opportunity. Here was a school of over 500 boys instead of 50 or more two years ago. At least \$110,000 has been contributed by a Chinese for equipment and endowment. That same man hopes to do even more in the future. When Mr. Hylbert had shown us his plans for Ding Hae, including church building and other equipment, Mr. Chamberlin remarked, "A man with empires in his brain." Professor Tong is doing a great work at Ding Hae as principal of the school. Already the Chinese men of wealth talk of erecting a hospital at Ding Hae. We must be prepared to help staff it with Christian men when it is ready. Then we must find money for a large church building in the town of 40,000 people where the large school is developing so splendidly with the Chinese paying every dollar of its operating expenses.

There has been a notable development of Chinese leaders in East China, and we may expect great things in the next few years. The last news from America leads me to fear that the financial situation is even more serious than when I left home. I cannot believe that God has brought us to this great hour without plans for enabling us to meet it. In the midst of it all I feel, somehow, that God is leading on and that victory will come here in His own way.



### Is It Nothing to You

*That* one-third the world is still illiterate, ignorant of true prayer, and beyond the reach of medical skill?

*That* the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

*That* the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

*That* doors hitherto locked and barred are now "off the hinges," with the *literati* of China averaging 4,000 daily

to hear the gospel message? In the mass movements of India, scores of thousands are turned away from the church because of no teachers to instruct them.

*That* America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at twenty-three billions of dollars?

*That* not one-half these church members give to either local church expenses or to benevolence, nor are they enlisted in any active church work?

*That* the great Captain waits, with the banner of the cross in his hands, for his rich and prosperous church to follow?—*The Missionary Intelligencer.*

## A Post-Convention Message from Mrs. Montgomery

DEAR WOMEN OF THE CHURCHES:

The Indianapolis Convention has held its last session and I am sitting in my hotel room waiting for my train. I want to write you a brief and personal letter of what is in my heart.

First let me thank you all for the wonderful support that you have given me. I know that I was your representative; that my selection was a recognition on the part of the denomination of the effective work done by the women's organizations at home and abroad. All the year I have felt behind me your loyal cooperation upholding me. For all your letters and telegrams, for all your resolutions adopted in local and in state meetings, I thank you. I shall be a better and more courageous woman because of your support.

Then I want to recognize publicly the stay and support that your prayers have been. I know that you have been praying for me because you have told me so; but I know it also because of the present power of your prayers in my life. Never was there a Convention where so many people both in groups and in their closets were carrying it to God in prayer. Those prayers God has answered. His presence could be felt in our Convention. There was earnest conviction on both sides, but there was also courtesy and fairness and a spirit of mutual forbearance and helpfulness. God has been speaking through this Convention. He has preserved us from schism. He has enabled us to emphasize the things on which we do not differ.

Above the Convention platform were the words spoken by a Chinese Christian at the recent conference in Shanghai,

"AGREED TO DIFFER, BUT RESOLVED TO LOVE."

These words expressed the spirit of unity and faith that bound us.

I feel that the past year has seen a wonderful revival of true prayer among us. God has still greater things to do for and through us if we will adventure ourselves in Him in prayer.

I want to congratulate you on the outcome of the Continuation Campaign. Here, too, prayer had its great enabling part. I know that it is a disappointment to you that you cannot know the exact amount of your gifts, as can the World Wide Guild and the Children's World Crusade. Our inability to tell the exact amount is due to the misunderstanding of local church treasurers who failed to report separately the amount given through the Continuation Campaign. We do know that very large amounts were given and in due time we will report on that part of the total that can be credited.

While the amount given will be credited to the whole New World Movement and is not at all raised solely for the two woman's societies, yet it is a great spur and stimulus for the women to know what they have achieved. This year careful plans will be made to have the amounts given toward the Continuation Campaign collected in each local church by a key-woman who will turn it over to the treasurer and secure from him a receipt. This will enable us to know what we give.

I have a great hope that you will continue to put spiritual things first in our great cooperation crusade for

the New World Movement. Continue the prayer groups. Pray definitely for the things you need: that obstacles may be removed, that hearts may be opened, that the goals may be reached. God will work through and for you. Emphasize the great, deep, fundamental and eternal motives in all your work. Appeal to the highest and best. Uphold the cross of Christ in all that you do and say. It is His cause that we present. It is His needs that we urge. It is His glory that we seek.

So many have quoted to me that great text in Esther—I am not sure; I cannot tell; I am grateful if in any way God has used an instrument so weak and so unworthy. But of you all, Baptist women, I do not doubt—I *know* that you can save us out of our present difficulties. I am sure that you "Are come to the Kingdom for such a time as this." Faithfully yours,

HELEN B. MONTGOMERY.

### Convention Sidelights

"Baptists believe in the religion of the New Testament from beginning to end," said Dr. Mullins, bringing greetings from the Southern Baptist Convention.

At a point when debate was earnest, a hymn was suggested as a foil to a passing circus, and the leader instantly struck up, "Stand up, stand up for Jesus, the strife will not be long."

"All those in favor will—" "Madam President, what is the motion?" "I was just about to state the motion." And the laughter showed that the point was well taken.

"Telegraphers, like printer's devils, are always with us," remarked Secretary Levy, as he read a message to the Convention declaring, "We believe in the Bible as the only insoluble guide." The laughter was spontaneous, and the telegrapher at least was proved not infallible.

"What the world cannot controvert is the spirit of Christ in His disciples," was one of Dr. Beaven's sentences that should sink in.

Plans for a permanent organization of the laymen were made during the Convention, the objective being to interest men in all the activities of the local church and of the denomination, to emphasize lay evangelism, and to disseminate information concerning denominational work. Details will come later.

Mr. Joe Overmyer, leader of the Cadle Tabernacle chorus, was the efficient conductor of the singing during the Convention, occasionally giving a solo that was much appreciated. He was always ready and was an inspiring precentor. And the singing of the noble hymns of the church was thrilling.

"The dog has four legs but he cannot walk in two parts," was one of the sententious proverbs brought from Africa by Dr. Lerrigo. Its significance was not lost.

An interesting incident was the presentation of the Traveling Library to the South Pacific District, which had won it in the reading contest jointly conducted by the Woman's Societies.

The daily edition of *The Baptist*, issued as the Convention bulletin, was admirably managed and edited by Drs. Killam and Cleaves, and the printers too deserve credit for promptness and excellent work. The leaders were inspiring and to the point.





## THE EDITOR'S POINT OF VIEW



### Trying the Native Workers

Last month we noted the growing desire of the native converts to Christianity in all our mission lands for self-direction and self-control. We said this tendency was to be encouraged, and that the foreign missionaries must set themselves to securing this end as rapidly as possible. Mission boards have recognized the necessity for a change of policy, or at least a change of emphasis in this regard. Missionaries in many instances have caught the vision, but not all have seen the glory of decreasing while the native worker increases.

Now that the financial outcome is known, and it is plain that there must be a decided retrenchment on the mission fields, may it not be that necessity will further the plans to throw larger responsibility upon the native Christians who have been taught and trained in our mission schools and nurtured in our Christian churches?

One way to look at it, when retrenchment has to be made, is to see only doors closed, opportunities lost, work imperiled, the efforts of years thrown away—because the American staff cannot be maintained, or the plans for enlargement be carried out as originally made when the promise of New World Movement success was bright. That is a natural way for the distressed and disappointed missionary to see it—at first.

But there is another way. Perhaps the native Christians have been too little thrown on their own responsibility; have been kept in tutelage; have come to rely too much on their foreign helpers and guides and benefactors; possess spiritual and executive power unknown because undeveloped.

This financial stress may be a providential means of proving their capacity and spirit. If any of the native churches have come to feel that there is an inexhaustible source of financial help in America, let them know the truth, and put the issue of self-support and native operation squarely up to them. Doubtless the missionaries will be more surprised than the natives at the response to such a situation and appeal.

Recent events have shown that the change from foreign to native control is impending in all our mission fields. The reports from the Congo show this just as do those from India and China and Japan. Of course fields differ greatly in educational and church development, and in the intellectual and spiritual quality of the native Christians, so that no general plan can be laid down. But now is the time to make careful investigation in the different fields, to see where the adjustments can wisely be made. And we must be willing to take a fair measure of risk in this venture of faith. Of course mistakes will be made, and in some cases there may be temporary disaster. But no child would ever learn to walk if it was kept off its feet for fear it might fall. And native Christians will never learn to run the race with patience until they have first learned to stand on their own feet and walk independently. It is our privilege to aid them in achieving that desired end.

### Bishop Lawrence on Prohibition

MISSIONS very greatly regrets having been misled by an Associated Press report into a censure of Bishop Lawrence of Massachusetts that was undeserved. The quotation of his language seemed to place him in favor of the anti-prohibition movement, whereas if his entire address had been given it would have shown quite the contrary. This is the unfair method that has too commonly been followed by many of the daily papers which are set to discredit and defeat prohibition. As the press report was not denied, we were caught by it, as were many others who have regarded the Associated Press as reliable. The report sent out from Boston completely reversed the Bishop's position. To show the falsity of headlines which said, "Bishop Lawrence Speaks for Wets" and "Prohibition Hit by Well-Known Church Head," and to make such amends as can be made for injustice unwittingly done, we quote in part what Bishop Lawrence did say:

"Jealousy for the practical integrity of the Constitution was what led many citizens to oppose this amendment. The fact is, however, that the Constitutional Amendment stands; and it has been carried through by the same constitutional steps as preserve our liberties. Every loyal citizen is bound to stand by it; and, in my judgment, every loyal citizen is bound to support such State laws as will insure its enforcement.

"Beyond this plain duty as citizens, what reasons have we to be confident that this great experiment will succeed, and that the whole of the American people will in time agree that the prohibition of intoxicating drink is, with all its limitations of personal liberty, worth while?

"First, and most obviously: the competition in industry and of industrial nations with other industrial nations is going to be very keen, and the peoples which waste most in brains, physical strength and character will go to the wall first. Every employer of labor knows that the men who drink are in the long run less efficient than those who do not drink. Experience in the Army and Navy proves it in endurance and fighting tests. The directors of railroads, mines and factories, the officers of banks and business enterprises, know this. How, then, are those directors and officers who drink cocktails or whiskey and White Rock going to answer the question of the men in their employ, 'Why is not that which is bad for our efficiency just as bad for your efficiency?' 'Are your brains made of different stuff than ours?' 'Have not we who work for the corporation for which you work as much right to expect of you clear heads, alertness and the capacity to meet the strain of responsibility as you have of us?' The plain people who have invested their earnings in the corporation are also asking these questions, and they have got to be answered. . . .

"Speaking wholly apart from the legal or patriotic point of view, the most disappointing feature to me in this matter is the apparent want of Christian consideration shown by men and women who have in other re-

spects Christian standards, or are also members of the Church. The practically universal testimony of the men and women who touch most closely thousands of people whose conditions tempt them to the abuse of intoxicating drinks is that there is an immense improvement all along the line. Here and there, there may be a local or temporary reaction; but the multitudes of wives, and husbands, too, and children are the happier and healthier for prohibition, the decrease of numbers of arrests for drunkenness, of inmates in jails and poor-houses, the gratitude that goes up from thousands of homes of the people of moderate means and the well-to-do that one or another member of the family has stopped drinking and gone to work, is enough, one would think, to touch the heart of anyone. I need not speak of the relief from taxation in the support of public institutions—a taxation which will steadily decrease, for with the enforcement of prohibition there will be fewer feeble-minded, fewer insane, fewer cripples, fewer congenitally diseased, fewer with abnormal habits, fewer with criminal tendencies; and this taxation, like all taxes falls in the end not upon the well-to-do, but upon the whole people, especially the wage-earners.

"How can any Christian man or woman, anyone with consideration for others, continue an indulgence, which he may even think harmless, when by his abstention he may help others? And even if he thinks it makes no difference, how can he be happy in taking that chance? Is his pleasure or even his sense of liberty worth the risk?

"However, with the fact settled that constitutional prohibition is here, all loyal citizens will give it support. And if we do our part, we may be confident that education in health and efficiency of economics and industrial leadership will in time bring universal acquiescence."

We have not seen any startling headlines in retraction, nor indeed, any manly acknowledgment by the daily press that was misled.

## NOTE AND COMMENT

¶ The Presbyterian Church North received from donations of the churches in 1921-22 the following totals: Home Missions, \$1,051,157; Woman's Home Board, \$891,379; Foreign Missions, \$2,444,143; Woman's Foreign Board, \$1,254,144; Education, \$754,163; Publication and Sunday School Work, \$456,250; Church Erection, \$176,858; Relief and Sustentation, \$424,621; Freedmen, \$145,661; Woman's Department, \$187,490; Temperance, \$50,132; Evangelism, \$46,395; Men's Work, \$36,355. The total raised for budget items was \$9,312,054. The increase over 1920-21 was \$374,500. These church donations, of course, represent only a part of the total receipts of the Boards. For example, the Board of Foreign Missions closed the year with all bills paid and \$66,000 surplus to apply on the old deficit of \$195,000, reducing it to \$129,000. The total receipts and credits amounted to \$4,067,758. The total cost was less by \$369,000, largely due to reduced cost of foreign exchange. The General Assembly made a radical change, reducing its thirteen Boards to four, of which we shall have more to say later.

¶ French Protestants report no dearth of young men for the ministry. There are 38 theological students in the school at Montpellier, and 42 in the seminary connected with the Uni-

versity of Paris, besides 24 young men and women in this latter seminary preparing to go to the foreign field. Material construction is going on rapidly in the cities of northern France where the Protestant church buildings were destroyed in the German invasion.

¶ The Presbyterian General Assembly at Des Moines had as a distinguished guest Dr. Masahisa Uemura, present moderator of the Church of Christ in Japan—the church organized by the Presbyterian and Reformed Church missionaries fifty years ago and made independent of foreign domination. He is president of a theological seminary, editor of an influential Christian newspaper, and pastor of a great congregation in Tokyo. He represents 82 congregations independent of American aid, 146 congregations partially aided, and about 34,000 adult Japanese communicant members.

¶ Northern Presbyterian Sunday school missionaries maintained 3,186 mission schools in spiritually neglected communities last year, with more than 110,000 boys and girls enrolled; and 200,000 families were visited by these missionaries. Presbyterian churches either alone or in cooperation with other churches held 800 Daily Vacation Bible Schools.

¶ *The Missionary Review of the World* for June is a special number devoted to the Negro. Put this issue with the special Negro Number of *MISSIONS*, also the June issue, and those who engage in the study class work this coming season will have a large quantity of illustrative and informing material to add to the textbook and other sources. Both magazines have covers that tell a story in themselves, and both properly and naturally have Lincoln as the central figure. Anyone who thinks that Abraham Lincoln did not have the interests of the slave population at heart has only to turn to the story of his young manhood and realize that picture of him as he saw the slave sale at New Orleans; then listen to his burning words. The Emancipator was born in his soul that day.

¶ While some of the denominations are facing retrenchment in mission work, a South African Islamic Mission has been organized with purpose to carry the Moslem faith to natives and Europeans both. Durban is to be headquarters, and a German is organizing secretary. A wealthy Moslem merchant of Bulwer, Natal, has donated a large farm to the mission, and thirty European Moslem converts are reported.

¶ As an offset, the *Living Church* says that a delegation of twenty native chiefs of the Vai tribe in official regalia attended the recent convocation of the Episcopal Missionary District of Liberia and made strong appeal for Christian evangelization. They stated that they came to present two cows and much rice and cash in appreciation of the Church's efforts to educate their children. They were eager to give earnest support to further the Church's work among their people. And these chiefs, while all nominal Mohammedans, recognize in Christian missionary work the hope of advancement for their people.

¶ Christians of various denominations in Nanking, China, are promoting a Bible reading movement in all the congregations of the city. Moreover, a stewardship committee under the leadership of an energetic Chinese pastor is making clear the duty of Christian Chinese. Two most excellent ideas which our churches would do well to imitate.

¶ An American Presbyterian missionary in India, writing in the *Presbyterian Magazine*, says the ferment produced by the national and racial outburst of feeling has found its way into the churches. The educated portion of the Christian community, educated by the mission, demand that the natives must be treated in all respects exactly like the foreign missionaries. Well, why not? Does that mean that they have been treated as inferiors? Is there race prejudice among missionaries? We should like to have light on such a statement.



## President Helen Barrett Montgomery's Convention Address

THE delegates to the Northern Baptist Convention of 1922 face the most serious condition and the most momentous questions that have ever confronted a Northern Baptist Convention. I am sure that we are all sobered by the weight of responsibility that is ours. Our children's children will look back to this hour and judge us by what we do. If we are small, or weak, or cowardly; if we are swayed by passion or prejudice or take counsel of our fears they will write down our failure with shame and sorrow. We must not disappoint the present; we must not fail the future; the times summon every delegate to draw on his resources of spiritual power. The occasion summons him to lay aside childish things and really to be, during the days just ahead of us, the man he longs to be.

We meet as Baptists. We have a great history. We are trustees for great principles. We face great opportunities. We are not sufficiently conscious of our history and the notable contribution we have made to the cause of individual liberty, civil and religious. There was dedicated in Washington, recently, a memorial to Roger Williams. The president of the United States turned the first spade full of earth when they laid the foundation of the Roger Williams Memorial Church. Charles Evans Hughes, the secretary of state, delivered a great oration on the contribution of the individualist to the development of America at the laying of the cornerstone, and President Mullins, of the Southern Baptist Convention, preached an uplifting sermon.

### SOME GREAT PRINCIPLES

We Baptists may be proud of our history. We are trustees of some great principles, never more needed by the world than now. Let us not betray them. We Baptists are the recognized democrats of the Protestant world. The local church is our depository of ecclesiastical authority. The association has no authority over the local church; the state convention has no authority over the association; and the Northern Baptist Convention has no authority over the state convention. All these are voluntary cooperative associations created for the sake of greater effectiveness in the business of the kingdom. But as democrats we regard the right to cooperate as equally sacred with the right to differ. It is ours to prove that without abandoning our democracy we can learn to stand shoulder to shoulder in the cooperative prosecution of the great tasks of the Kingdom.

These principles of ours, the independence of the local church, the competency of the ordinary man to come to God directly without the assistance or oversight of priest or bishop, the absolute separation of church and state, and the civic and spiritual freedom of the individual conscience, have some direct and practical applications to which I venture to call the attention of the delegates.

There has been much talk about the necessity of issuing some Baptist statement of faith. Some are violently opposed to this, others ardently long for it. Will it not help both parties to remember that, as President Mullins has said, the thing to emphasize in any such confession of faith is that it must be voluntary in its adoption and in its operation. We have no body of delegates with power to impose upon our churches a confession of faith or a creedal statement. Certainly the Northern Baptist Convention has no such power, nor has any state convention or association, nor any other group of people. Much light is thrown upon the question by the study of our history. There were many statements of faith issued by various groups of Baptists during the seventeenth century. Every one of them was put forth for the purpose of enlightening the public regarding the real aims and beliefs of Baptists, not one was formulated to be an authoritative statement to which Baptist churches must conform.

The famous New Hampshire Confession itself was never adopted by the state convention which appointed the com-

mittee that framed it. It spread from church to church voluntarily. . . . For us Baptists to have an official confession of faith would come perilously near to abandoning one of our fundamental principles.

### FACING GREAT OPPORTUNITIES

*We face great opportunities*, too great for us rightly to measure them. One hundred million people in Europe, as a result of the war, have religious liberty for the first time. Our distressed brethren in many lands need us to help them set up the standard of a free church in a free state. In Latvia, Poland, Belgium, France, Czechoslovakia, Russia, Spain and Italy there are opportunities such as had not entered into our fathers' hearts to conceive, waiting for us to enter in and possess them. But we need to ask ourselves soberly a question. Have we ourselves a firm hold of the principle of toleration and religious freedom so that we can help them to establish it? Are we free from religious intolerance and bigotry? Pray God that we may purge ourselves of any root of bitterness and rise to the fulness of this great opportunity.

From all sections of our mission fields comes the news of rising tides of evangelism that are lifting our missionary enterprise in their mighty arms. Is this a time for us to diminish our aid when from Assam, from Burma, from India, from Africa, from China and Japan and the Philippines come tidings of nations in commotion prepared for Zion's war? If we look to our own beloved America the prospect is the same. The time demands of us such a program for home missions and city missions as shall enable Baptists to do their share in making America truly Christian. The Sunday-school world is awakening to a new sense of responsibility for the moral welfare of our nation. To our Publication Society we have entrusted our most precious possessions—our children. To it we commit religious education and to it we must also give the funds for a tremendous advance. The only limit to the opportunity is the spirit of the churches.

### THE NEW WORLD MOVEMENT

One of the great topics that will engage the attention of the delegates is the prosecution of the New World Movement. We are not unique in having such a movement. We share with our Protestant brethren of every name the impulse and the determination to attempt vastly greater things for Christ than we have ever dared to dream before. . . . Those who cannot discern the signs of the times see nothing in these great heroic enterprises, but the "commercializing of religion," because forsooth we strive to bring into the treasury sums adequate to prosecute tasks of the kingdom in the great new day.

One of the good heritages that came to us out of the war was the consciousness that we must either, as a soldier boy expressed it, "put up or shut up," that we could not continue to sing "The Light of the World is Jesus," "Jesus Shall Reign Where'er the Sun Does His Successive Journeys Run," and contribute only our loose change to make him King and Lord. We must either abandon our claim of His supremacy and our devotion to His cause or square our gifts with our claims.

Every one of the great denominational crusades has fallen on evil days. Each one of them is halted with the vision only partially realized. The voice of criticism is heard, deceit and distrust and disloyalty have their say. Greed speaks only too loudly in many of the objections that are made; but in spite of all, the movements move, the cause goes on, the standards of giving of the church are raised, a new vision of the supreme value of Jesus and His Gospel to the world is gained.

We look so often at the difficulties and disappointments of our present denominational situation, let us look rather at our achievements and take courage.

In a few years we have raised the per capita gifts of our

denomination to benevolences and education from less than \$2 per annum to more than \$10. This brings us well up toward the front among the big denominations, but leaves us still humble when we compare ourselves, for example, with the United Presbyterians, who have \$21.50 per capita for similar causes. Let us push steadily forward to make a vigorous campaign for stewardship including the tithing of our incomes, and to draw into the blessed fellowship of the New World Movement all the churches.

A frank word ought to be spoken in behalf of the New World Movement, for there has been much unintelligent and misinformed criticism regarding it. It was unanimously adopted at the Denver Convention, and in that decision the Buffalo and Des Moines Conventions concurred by overwhelming votes. The General Board of Promotion is not an arbitrary power that seeks to impose from above upon the denomination plans and purposes. It is the servant of the denomination, created by the denomination, elected democratically by the chosen delegates of each state, and is representative of every section of the country and of every group in our constituency.

The criticism directed at the finances of the movement go equally wide of the mark. We are working under a budget system. Every penny that the Board of Promotion spends is definitely budgeted for it by the national finance committee and upon recommendation is authorized by the Convention. The same is true of each cooperating board and society.

Yet the mass of criticism has retarded the movement. The persistent stinging and nagging of petty accusations, the irresponsible statements, the wild charges have been believed by many people, confidence has been weakened and a great amount of money diverted to other channels, with the result that our national societies are gravely embarrassed and their work halted.

Brethren, are we big enough for a cooperative movement? Has our Christian democracy learned the lesson that the political democracy of the United States has learned—to acquiesce in the decisions of the majority? Our American nation fights things out at the polls, then adopts the successful candidate as the president of all the people, and goes on quietly for four years. South American nations do not so accept decisions, but are in a continual broil of revolution. Which model do we tend to approximate? I confess to you that nothing has been more disheartening to me than the apparent inability or unwillingness of an influential minority of our people to accept policies and methods decided upon by our Conventions by overwhelming majorities, and to give them a fair trial.

If we cannot learn voluntarily to subordinate personal views and preferences to the decision of the majority, if we cannot learn to be good losers, if we cannot cooperatively play the game, then the outlook for our Christian democracy is dark indeed.

But I am persuaded better things of you. I believe we can learn to do team work. I believe we can learn the art and practice of cooperation. I believe that nothing could induce this denomination to go back to the old incompetent days of competition between causes. I believe that we are going forward.

But we must change our tactics. The last few years have been the story of successive scrapping of machinery. We scrapped the laymen's movement. We scrapped the women's organizations. We scrapped the apportionment plan, and now many voices are glibly raised saying, "Let us arise and scrap the Board of Promotion."

#### STOP! LOOK! LISTEN!

Every such scrapping means a loss of power. Every scrapping means a very painful period of readjustment. Every scrapping leaves bitter feelings behind it.

Far better, let us begin to conserve. Let us mend and modify, if need be, but let such a mandate go forth from this Convention for the continuation and strengthening of the New World Movement, as shall unify and hasten our purpose.

Let us get behind our leaders. We have magnificent leaders. Let us not cut the heart out of them by our carping criticism. Let us get behind them and go with them to victory.

#### OUR SCHOOLS

A question that should receive the attention of the Convention is that relating to our schools. Education is the breath of life to a democracy. Free public and compulsory education is one of the corollaries to the Declaration of Independence. Autocracies can get on very well with education in authority and ignorance in the mass, but our policy demands an educated laity, and not less an educated ministry. We Baptists must become enthusiasts for education. Our twenty-two colleges and twenty academies and seven seminaries are our seed corn for the future, they are our bank deposit, they are our insurance policy.

We get nine times as many candidates for the ministry from our denominational colleges as from all others; five missionaries come to us from denominational colleges to one that we get from other schools.

To keep these colleges standardized, well equipped, fully up to grade, to assure that their influence shall be Christian and only Christian, is the most important task facing the denomination. Let us correct any faults that may exist, but let us not so frighten our people with wild and unfounded criticism that they withhold their generous support and patronage from our schools.

If we take a narrow or a reactionary policy at this time we may alienate the sympathy of our student body, we may drive out from us the very ones whom we shall need to be our leaders for the future.

We must not allow the impression that democracy in religion means smallness of vision and lack of sympathy with generous and progressive aims. I glory in the fact that our New World Movement nationalizes our educational enterprises as it does our standard city mission societies. Always before we have regarded education as a local interest. We have left poor and small constituencies to get their support for their colleges where they could; these little colleges that furnish so big a share of the leadership of the nation. In the New World Movement the whole denomination mothers every one of its schools and colleges.

Three great civic questions should receive the attention of this Convention: International peace, the enforcement of the Eighteenth Amendment, and industrial relations. (Each point was amplified forcibly.)

Such, as I conceive it, are some of the tasks that confront us. Shall we not rise to face them with courage and enthusiasm? Shall we not bury our prejudices and bring out our convictions?

Our New World Movement was conceived in an hour of high enthusiasm, it was born in prayer. Shall we not carry through to completion the noblest, the most daring, the most generous program that our denomination has ever conceived of for itself?

How our success will hearten every sister Christian body! How our completion of God's great enterprise will deepen the springs of our own faith and quicken our consecration! I challenge you to find any church that has loyally cooperated in the New World Movement and done its best that has not received into its own bosom far more than it has ever given, and that is not today rejoicing in new life.

Brethren we are in a great campaign. We have a war to fight for our Lord Jesus. We must not disagree! We must not fight each other! We must unite to win.

Let this Convention be founded and proceed and end in prayer. Satan is here. He longs to divide us. He rejoices when he sees Christian brethren in dissension. Nothing but prayer can defeat him. Let us gather in little groups and in our own closets and pour our hearts before God.

"Oh, send out Thy light and Thy truth; let them lead me;  
Let them bring me unto Thy holy hill,  
And to Thy tabernacles.  
Then will I go unto the altar of God,  
Unto God my exceeding joy;  
And upon the harp will I praise Thee, O God, my God,  
Why art Thou cast down, O my soul?  
And why art Thou disquieted within me?  
Hope Thou in God: for I shall yet praise Him,  
Who is the help of my countenance and my God."



## Our Self-Supporting Baptist Churches in Latin America

BY REV. CHARLES S. DETWEILER



THE establishment of self-supporting and self-propagating churches in the midst of an unfavorable social and religious environment is an achievement of the same kind as that of the Pilgrims in their great enterprise of 1620. They were the first body of people to maintain a self-supporting colony in the New World, not by enslaving the aborigines, but by their own hard toil. We are told that within seven years the Pilgrims had paid back the money advanced for their adventure. In every mission field the gospel first secures a foothold among the very poor, a people who must be taught habits of thrift and economic independence as well as soul-liberty, and it is no small gain when these churches in non-Christian lands forego assistance from abroad and stand upon their own feet.

The church in Latin America to show the way in attaining this goal was the First Baptist Church in Monterey. Who that had seen its humble beginning would have thought that it would ever have attained to its present fruitful, independent life? A hive of religious activity and a center of Christian social life in a Roman Catholic city of 100,000 people! In 1861 Thomas M. Westrup, then a young Englishman eighteen years of age, religiously awakened by contact with a fellow countryman of deep piety, heard of a Baptist minister in Brownsville on the border. He wrote to him, asking him to come to Monterey and telling him that there were three or four Mexicans in the same situation as he, seeking the truth. James Hickey harkened to the call and continued with this little group of people for three years, instructing them in the way of the Lord, and itinerating in the surrounding country as a colporter for the Bible Society. On January 30, 1864, he baptized three people and with five members organized the First Baptist Church and the first Protestant church in the Republic of Mexico. By the end of the year there were twenty members. Shortly afterward Mr. Hickey was compelled by ill health to leave the Republic and Thomas M. Westrup assumed the pastorate of the little group. The church has had few pastors in its history, the principal ones being T. M. Westrup, Alejandro Treviño, and the present pastor, Ernesto Barocio. It was under the ministry of the latter in 1918 that the church took the courageous step of assuming complete responsibility for pastor's support and all expenses. A year ago its budget amounted to \$3,000 American money. A fund of \$10,000 American money has been collected for a new and larger building, and it is hoped that in the coming year the construction may be begun.

The second church in Latin America to stand on its own feet was our church in Caguas, Porto Rico, which also has the honor of being the first of any denomination on the Island to reach this goal. The step was more difficult in Caguas than in any of our other independent churches, because there was no parsonage and the pastor's salary had to be sufficient to provide for his house. The present pastor, under whom this church has prospered, is Abelardo M. Diaz, who holds the record for the longest pastorate in Porto Rico, this being his fourteenth year.

Doubtless there is some connection between this long pastorate and the success of the church in attaining self-support. Caguas is a great center of the tobacco business and of the labor movement. Our pastor stands in high esteem with the labor unions of this town. He is also in close touch with the public school and is in frequent demand as a public speaker. These two elements—the working man and the school teacher—are well represented in the membership of our church. When we consider that in Porto Rico there prevail American prices and standards of living but not the American wage scale, it will be readily seen that there has been a careful canvass of the membership and the systematic giving of many small offerings to enable the church to attain self-support. They have an attendance in Sunday school of between 200 and 250, and in addition conduct a number of mission Sunday schools in the country nearby on Sunday afternoons. Their last monthly report shows an average attendance in their central and mission Sunday schools of 487 each Sunday. This is a splendid record, when we remember that their membership is 131.

In 1921 four churches were added to this list of honor. Two of these were in Cuba—Camaguey and Bayamo. Of these perhaps Camaguey may be considered the stronger. In addition to meeting its local expenses it is most liberal in offerings for missions. Last year it gave for missions \$100 from the church, \$60 from the Woman's Society, \$14 from the Young People's Society, \$12 from the Sunday school and \$200 from individual gifts; a total of \$368. We are told that this church is made up almost altogether of laboring men and clerks. There are no professional men nor people of means. The secret of their success is in the intense cultivation of their field.



FIRST BAPTIST CHURCH, MEXICO CITY

Greater faith and courage were demanded of the church in Bayamo to assume self-support because it is weaker in numbers. The church took this step without foreseeing the panic and consequent business depression that were to visit Cuba this past year. But we have had no word of complaint. Although they are at the present time behind in their pledges for pastor's salary they are struggling on with courage and hope, believing that eventually they will make good. This church conducts a day school independent of the Mission and without foreign help.

A few weeks after the two Cuban churches had published their declaration of economic independence, two churches in Mexico took the step—Tampico and Mexico City. The church in Tampico is, so far as we know, the only church in the republic composed of Chinese as well as Mexican believers. Tampico is a prosperous business center. Wages are high but living expenses also are probably the highest of any place on this continent.

The history of the church in Mexico City dates back to the year 1883, when Rev. W. T. Green was commissioned as the first American missionary of the Home Mission Society in Mexico and appointed to begin work in Mexico City. The first baptisms occurred on the twelfth of March, 1884, and on the fourteenth of March the church was organized. The lot upon which the church stands was purchased in 1888 with money contributed for the purpose by Mr. John D. Rockefeller. The present building was erected a few years later. For a number of years the church was under the direction of American missionaries, but for twenty years past has had Mexican pastors. This church has a very fine body of young people. Some of them are school teachers and some of them students of medicine and engineering in the University. One could well covet the opportunity of ministering to such an intelligent body of people. They have outgrown their present edifice and have recently constructed, with the help of the Home Mission Society, a small two-story addition to their building adapted for Sunday school work.

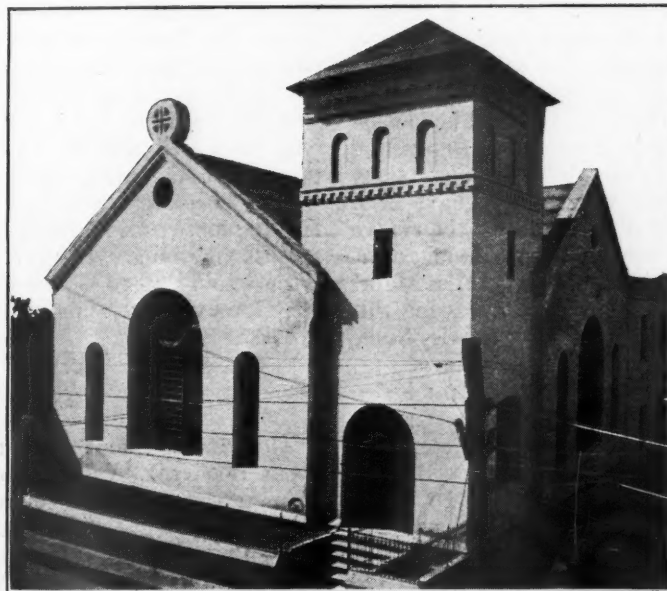
In spite of the hard times three new churches early in 1922 reported that they had become self-supporting—one each in Cuba, Porto Rico and Mexico. All of them are rural, and their expenses are small, but their action shows that the right spirit is abroad in our mission fields.

After more than a generation of missionary endeavor in Latin America the Home Mission Society is beginning to see the fruition of its efforts in the development of independent churches. Now that these nine have attained their ideal in the matter of self-support and have demonstrated its advantages, other churches will follow suit, and our missions in Latin America will become an example and a help to other denominations in meeting at the same time the nationalistic aspirations of the people and the aims of the missionary societies.

Cuba leads the way in having the strongest Home Mission Society of any of our fields, directing and partially supporting seven pastors, six of whom are in the Baracoa district. For many years the work in that district was supported by one of our generous American Baptist laymen. Two years ago the responsibility of financing the work was assumed by our Home Mission Society and the Cuban churches. The latter responded nobly and have accepted each succeeding year a larger share of the support until now they bear practically all of it. During the past year they reported twenty-four churches having a total membership of 645 under their care, and they have raised for their own Home Mission Society \$4,000.

In Porto Rico the Baptists last year raised \$2,000 through their missionary society, which embraces both home and foreign interests. Their foreign offerings have been designated for work in Haiti and their home mission offerings applied to two churches in the mountain districts.

Our Mexican Baptists are supporting a missionary among the Indians in southern Mexico, and our Salvadorean Baptists are providing for the release of one or two laymen each year for periods of several months at the time for village evangelization.



OUR MODEL CHURCH EDIFICE IN CAMAGUEY, CUBA



## The Northern Baptist Convention

(Continued from page 400)

life, and we think it necessary to have daily bread in order to do that."

Mr. and Mrs. Kenneth G. Hobart, of Oakland, California. Mr. Hobart is the son of Rev. C. H. Hobart, long pastor at Oakland. He is a graduate of the University of California and Newton. Mrs. Hobart was Miss Juanita Deer, of Crawfordsville, Indiana, a graduate of Franklin College. They go to South India. "Among the influences that led us to a mission field are a Christian family that prayed for missions; the churches from which we have come—not a church but has been a missionary church; the schools we have attended. At Newton there is a warm missionary atmosphere; there my purpose crystallized."

Dr. Ernest Holsted and Mrs. Ethel Boggs Holsted, daughter of Dr. W. E. Boggs, of Ramapatnam, where she was born. Dr. Holsted, who is an interne in Hartford Hospital, was unable to leave his duties. Mrs. Holsted has had full training as a nurse. They go to India.

Dr. Gordon S. Seagrave, son of Rev. E. A. Seagrave, a missionary, and born in Rangoon, graduate of Denison and Johns Hopkins, and Mrs. Seagrave (Marion Grace Morse), designated to Burma. "The Vinton-Haswell-Seagrave family," said Dr. Seagrave, "has given 22 members to the Karen Mission in Burma. We ask your prayers. It was my twofold ambition to be a doctor and a missionary, and now I can combine them both."

Mr. and Mrs. Charles F. Smith. He is from Ames, Iowa, a graduate of Iowa State College and Iowa Farm, an expert in soils and crops. She (Viola Leora Zeigler) is from Detroit. Both attended the Hartford School of Missions. They go to Belgian Congo. Mr. Smith said he considered agriculture the logical point of contact, since the Congo people are mostly agricultural and rural. "Whether we are evangelists or doctors or agriculturists we have one motive only—to bring men into right relations to God through Jesus Christ."

The testimonies were all brief and to the point, and the sincerity and unaffectedness of the young couples were impressive. It was now the turn of Mrs. N. R. Wood, foreign vice-president of the Woman's Foreign Society, to present their new appointees. She said some have asked why we are sending out any young women in this year of retrenchment. Our churches could not be blessed and prospered as they should be if we sent out no young women. We are sending only one-third as many as last year, and none will enter new work. They have been selected to fill places that must be filled. Of the twelve appointees only five were present—those living near. First she introduced the candidate secretary, Miss Mabel MacVeigh, who as a measure of economy is going this year to carry double work, taking the place of Miss Nellie G. Prescott, who had resigned as foreign secretary.

The seven appointees who were not present are: Helen Bailey, of Boston, who goes to South India; Winifred Acock, of California, to Japan, to be with her sister Amy in school work; Clara Barrows, of Providence, to Burma; Helen Bjornestad, of Russia, to South India; Dr. Anna Barbara Grey, of Chicago, to Burma; Naomi Knapp, of Pennsylvania, to Bengal-Orissa; Etelka Shaffer, of Newark, N. J., to Africa. The five introduced are as follows:

Victoria Christenson, of Chicago, who goes to Assam.

"Joy has filled my heart since the day I was called to go out. I love Jesus Christ, God's Son, my Redeemer and King—so I love those for whom He died."

Edith Dulins, of Wayne, Nebraska, to South China. "I have just one message—of a loving Heavenly Father and a Saviour who died for their sins and mine. I want your prayers."

Ann Kludt, of Minneapolis, to Japan: "Three things I have: John 3:16, my message; Go ye, my commission; and Lo, I am with you, His promise. I do not know the exact path, but I do know that His grace is sufficient for me."

Hilda Lund, of Minneapolis, a trained nurse, to Africa: "The Master first says Come, and then Go. I heard a missionary tell of Africa and the need of medical help there, and was led to give myself to that land. I dare not look at myself first, but at Him who said, 'All power is given unto me.' We trust in Him."

Florence Webster, of Fargo, North Dakota, to East China: "Since I dedicated my life to Christ and His service, my heart has been full of joy and peace. I want to be used of God for the winning of many souls into His Kingdom. It is an honor to be sent out by you, but a still greater honor to be sent out as a messenger of Christ."

The line was then formed of all the new appointees, and a fine group they made. They were so modest yet strong in faith and purpose, worthy representatives of the societies and the churches. Then another new feature was noted in the commissioning of the new missionaries by three dedicatory prayers instead of one. First there was a prayer of consecration for the new missionaries, then one for the homes, and a third for the churches. It was a solemn setting apart of these lives to the high service they have undertaken, and closed a service of deep interest.

Two Filipino young men, products of our Mission, were presented by Missionary Valentine. Both have studied in our schools in this country, and we shall tell their inspiring story later. By a change in program, Dr. Lerrigo gave his account of his recent visit to our Missions in Africa, which was to have closed the evening session and the Convention. He held close attention by his graphic portrayal of conditions in the Belgian-Congo fields, the character of the natives who dearly love a palaver and pithy proverbs, the animistic religion which has to be met, cannibalism which still exists, and the wonderful work by which the missionaries have given the Africans a God, a Bible, a Church, a new language, and new moral standards. He told of the Pentecost on the Congo, how over 3,000 had been baptized in less than twelve months, and how he saw 380 baptized early on a Sunday morning. Despite the financial outlook the Society looks up to God with assurance. A taking and effective address, closing one of the best joint sessions yet held.

### THE LAST SESSION

The announcement that Dr. Robert B. Moton, successor to Booker T. Washington as head of Tuskegee Institute and leader of the colored people, was to give the closing address of the Convention, drew a large audience, though not so large as it should have been. The session was in charge of the Home Mission Society. The great Tabernacle Choir had come for rehearsal, not aware of the meeting, and graciously sang two hymns with up-

lifting power. The Tuskegee Quintet had come with their president, and sang three of the Negro Spirituals, including "Swing low, sweet chariot."

Before the address, the moving picture prepared for the Ministers and Missionaries Benefit Board was given with pronounced effect. It preaches an unforgettable sermon, and one would find it difficult to escape the impression of devoted service made by the veteran pastor on his last Christmas eve. This film ought to be shown in thousands of our churches, to stir the hearts of the people with remorse for the underpaid ministry and to a new appreciation of what it means to be "a good minister of Jesus Christ."

Dr. Moton is a leader, an orator of power, though of a different type from Booker Washington. He has a winning way, and knows how to make a story promote his object. We shall not attempt to report him here, for we purpose to publish his address, as another contribution to the mission study on the Negro. He won his audience, presented the facts of race character and progress in straightforward fashion, declared plainly what ought to be done by Christian people in the matter of race relations, and brought to his hearers a deep realization of wrongs that must be righted before the nation can call itself truly Christian or even civilized. A foreign missionary said this session was the most thrilling of the Convention to him, as he saw the white and colored people sitting together and thought what right race relations would mean to the future of the Kingdom of God and the world. The Indianapolis Convention was memorable in many of its actions and memorable in its conclusion.

### Contributing Churches

The following statement by the General Director was ordered to be included in the report of the General Board of Promotion; as it answers repeated misstatements on this point:

Our people are interested to know the facts concerning the number of churches participating in the New World Movement and we are glad to be able to furnish some authoritative figures on the subject. The General Board of Promotion some time ago sent to each State Convention a questionnaire asking for a report on the extent of participation within its territory. To this questionnaire all but two of the conventions have replied. A tabulation of the answers yields some interesting results.

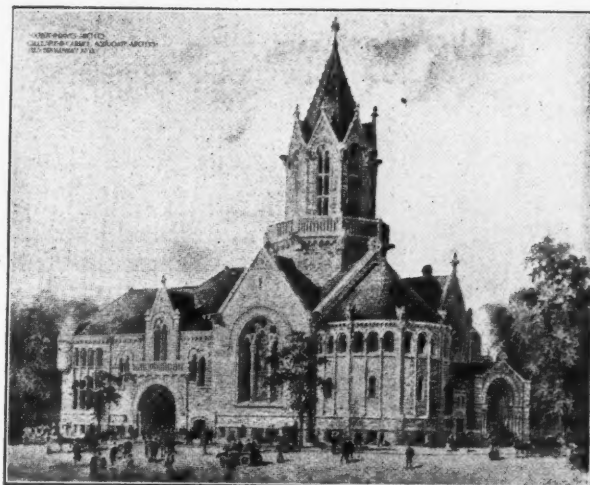
The total number of Baptist churches in the states which replied is reported as 9,644, with a total membership of 1,306,748. Of this total 1,260 churches, with a membership of 221,874, belong to racial groups, such as Swedish, German or Negro Conferences, which carry on their own work independently. The deduction of these leaves 7,386 churches, with a membership of 1,077,738, which would normally be expected to cooperate in the general denominational program. Of this number 6,365 churches, whose membership aggregates 1,033,760, actually did make contributions counting on the New World Movement Fund during the fiscal year 1921-22. Thus it is seen that the entire membership of the non-contributing churches is 43,978.

This means that over 86 per cent of the churches in the territory of the Northern Baptist Convention, excepting those which are affiliated with racial groups of their own, contributed to the New World Movement during 1921-

22, and that approximately 95.93 per cent of Northern Baptists, excepting such racial groups, are members of churches which contribute to the New World Movement.

### Convention Notes

The First Baptist Church of Indianapolis is alive in every department. It sets a model of what an evangelistic church should be. The influence of the pastor, President-elect of the Convention, is felt throughout the whole organization. Mutual confidence and love mark the relations of pastor and people. Strong men and women



FIRST BAPTIST CHURCH, INDIANAPOLIS

surround him as co-workers. This is a great missionary church. No stranger attends a service without welcome and invitation to come again. The whole atmosphere is warmly Christian.

The First Church placed its plant wholly at the disposal of the Convention. The registration, post-office, literature booths and exhibits were there. The registration arrangements were more perfect than at any previous Convention, and the same plan will probably be followed in future.

Boy Scouts served as messengers and guides, and rendered a valuable service. The local committee of arrangements, headed by Woods A. Caperton, covered all requirements with skill, courtesy and graciousness.

The Indianapolis *Star* gave excellent reports, and did not color them. This is one of the great daily newspapers of the country of the higher class.

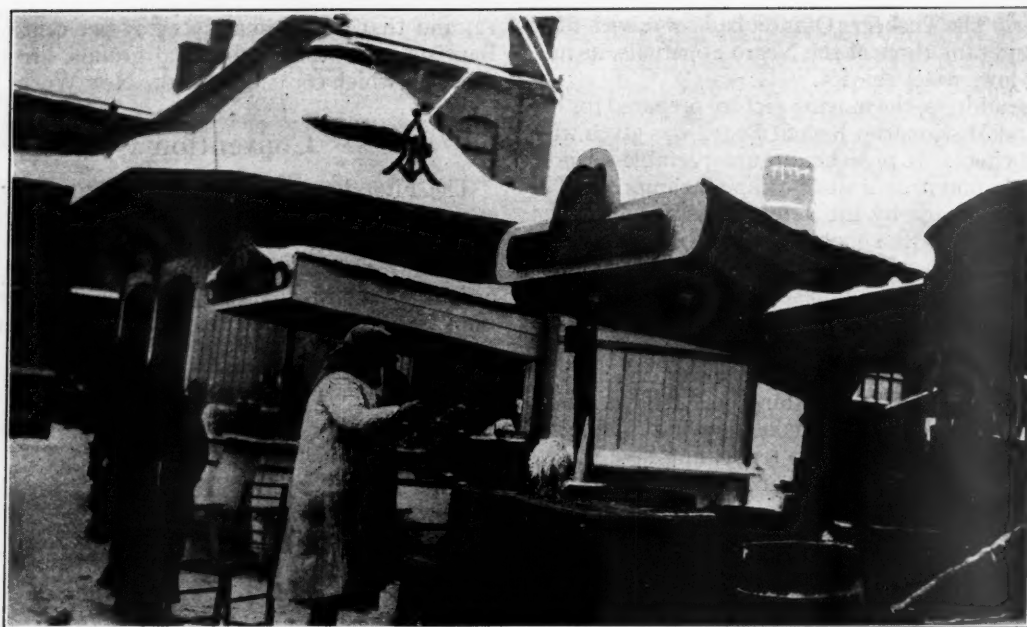
The Convention voted to send the resolutions regarding the abolition of war, Armenia and Near East Relief to Prime Minister Lloyd George and to Dr. J. H. Shakespeare of England.

The college and seminary banquets were all largely attended, and good fellowship and cheer were omnipresent.

"We do not give grants to a man who has not been ordained; but we don't give to a man just because he has been ordained," said Dr. Tomlinson of the Ministers and Missionaries Benefit Board. "We give on the basis of service to the denomination."

The committee on enrollment reported a registration of 1,509 ministers, 847 women, 478 laymen and forty visitors, a total of 2,874.





VIEWS IN MARKET AT ALEXANDRIA STREET, RIGA, WHERE YOU CAN BUY ANYTHING FROM A PICKLE TO A LOAD OF WOOD

## Jetta—A Story of American Relief in Riga

BY NELLIE GARDNER

**T**WO miles away from Jetta's home in Riga, capital of Latvia, there was a big vat of steaming food for any boy or girl with a blue card. But the way to that huge, good-smelling kitchen led through long roads of snow and ice.

Little Jetta climbed out from the pile of straw where she had slept, huddled on the floor in the corner of the dark room, and fearfully opened the door. Just the barest crack, for the wind from the northern seas swept down the street into the doorway where she was shivering, and nipped her toes like piercing needles. For Jetta's calloused, scarred toes were bare.

This little maiden in the dreary tenement room in Riga was only four years of age, and her stomach was empty. No food had passed her lips for twenty-four hours. Yesterday afternoon she had trudged the long way to the American Relief Administration's kitchen, and there with 1,799 other hungry boys and girls had received her daily portion of bread and hot rice stew. But yesterday the thermometer had registered only  $-6$  degrees Reaumur ( $18.5$  degrees Fahrenheit), and today it had dropped to  $-20$  degrees Reaumur ( $-13$  degrees Fahrenheit). And each degree means much pain to toes that are bare.

Today this tiny, pale Latvian child closed the door in misery, and then once more curled down into the straw. She had made her decision. It was no dinner for today! The suffering to bare toes was too great to be endured, in the long tramp through the snow, and the little stomach must remain empty for another twenty-four hours. Perhaps tomorrow it might not be so cold. And anyway, Jetta had missed so many meals during her short life that one or two more or less made slight difference. She had

never known what it was to have enough to eat, so she scarcely paid any attention to her normal sensation of hunger. But she had learned that the blue pail of hot food, ladled out by the kind women at the American kitchen, dulled this gnawing somewhat, and so each day that was not unbearably cold she joined the long line of children going in the direction of the feeding-station, and presented her card for her day's ration.

It took an extremely bitter day to make Jetta decide in favor of the empty stomach. And there were thousands of other children this day in the city of Riga who were called upon to make this tragic choice. Which should it be? Empty stomach or frozen feet? Nearly half of the regular attendants at the children's kitchen, at No. 119 Stabu Eela (Post Street), which is the largest American Relief Administration kitchen in Riga, decided in favor of the empty stomach on January 30.

When a party of Americans visited the kitchen on that date, the representative of the Latvian "honor ladies" who was in charge said: "We are only feeding 1,100 here today. We usually feed 1,800, but today we are 700 short of our usual number. When it is too cold, those without shoes do not come."

It was a normal occurrence to her, and she made the statement in perfect calmness. But to the visiting Americans, having their first sight of a children's kitchen in a war-devastated land, her casual remark chilled every sensitive nerve in their bodies, and for many weeks they will awake from their sleep and see the long line of underfed, half-clad children, holding up their pails for their portion of stew, and will hear the words, "When it is too cold, those without shoes do not come!"

The suffering among the Latvian children, were it not

ror the feeding-kitchens maintained by the American Relief Administration, would be more intense than any suffering from hunger, cold, and nakedness which Americans can imagine. The American Relief Administration opened its child-feeding kitchens in this country in February, 1921, and at present 43,000 little boys and girls are receiving their daily portion of warm food, as the gift of American charity. Without this one meal a day, they would be doomed to constant hunger and slow but certain starvation.

The American Relief Administration Mission to the Baltic States, under Captain John C. Miller of Scranton, Pa., as chief, is operating twelve children's kitchens, one students' kitchen, twenty-eight asylums for orphaned children, two refugee stations, and two hospitals in the city of Riga. Besides, it is maintaining eighty-four additional child-feeding kitchens in other cities and towns of Latvia. The Lettish Red Cross, under the Department of Health, has sent many doctors and nurses to work among the Lettish refugees near the Russian frontier, and

thus has facilitated to a great extent the work of the American Relief Administration in Latvia.

Wherever possible the Latvian Government is contributing to the support of the American Relief Administration, and the Latvian Children's Relief Association has been organized so that it can carry on the work of child-feeding when the time comes for the withdrawal of American charitable assistance. From February 1, 1921, to June 30, 1921, the Latvian government expended more than eighteen million Lettish rubles for the upkeep of the children's kitchens.

Gifts in food by the Latvian government, for use in the American Relief Administration children's kitchens, totaled eight million Lettish rubles from September 2, 1921, to January 31, 1922. These commodities consisted of 180 tons of peas and beans and 45 tons of pure animal lard. The total value of the food gifts, estimated at the January exchange rate of 240 rubles to the dollar, was \$32,000. The government expects to continue this support, and undoubtedly will increase the amount.



## Edith G. Traver Tells of a Wedding Surprise

**A**UNT TAPESTRY and I were away down on the sandy coast of South China. The land is poor there; great sand dunes stretch between the few straggling villages and the sea. Not much grows in the poor soil, mostly the despised sweet potatoes. The greater part of the people are very poor, also, though scattered among the villages there are a few of the great homes of the rich.

We were staying in the little chapel in the village of Chiu Tshang. In the center of the building a court opened to the sky, beyond the court was the open Worship Hall, while the kitchen and bedrooms where a number of people lived were on both sides of the open space.

Every day Aunt Tapestry and I taught women of the villages who gathered in the Worship Hall; and when Chinese characters had been recited and Bible stories told and retold, we would go over to the low hills and under the banyans and bamboos to visit the homes of the hospitable people.

Aunt Tapestry, as Bible Woman, would talk earnestly to the women on these visits, but she was always full of fun, and at night before time for prayers by the dim and flickering lights, I used to hear many a chuckle and laugh from her and the women who used to listen to her tales. She was ready for any emergency, and more than once, when we were tired from a long day's journey, she had joked the weary ones into good humor.

One day she came to my door in company with our next door neighbor. He was a poor man who had seen much toil and few gala days, but he had come to invite us to join in a joyful occasion. A bride for his oldest son was to be brought to his home the next day, and he had come to invite us to the wedding. We thanked him and congratulated him; and the next day at the time appointed we were sitting in the hall of his home waiting for the ceremony.

The bride had already arrived in her red chair. Sitting in it, she too, was waiting for the wedding rites. In China

a heathen wedding has much worship in it, worship of the ancestors and of the father and mother of the bridegroom, but a Christian wedding is more like our western ceremony, though often a prayer and a few words is all that is thought necessary.

As we sat on our straight wooden chairs, I occasionally asked Aunt Tapestry when she supposed the neighboring minister would arrive. This little church had no preacher, but the walled city a few miles away near the coast had one, and I supposed that, of course, the family had invited him to perform the wedding ceremony. He seemed to be a long time in coming. After a while I noticed that the father spoke to Aunt Tapestry, and always ready for anything, she stood and asked for a Bible. I imagined that they wanted us to help fill in the time of waiting till the minister arrived.

"Where in the Bible does it speak of husband and wife?" the old Bible Woman asked me.

"The last of the fifth chapter of Ephesians," I answered.

"Just right. I never should have known but for you!"

Then after the bride had come out from her chair, and the groom had stood by her, with his father and mother sitting near, Aunt Tapestry read the verses aloud.

"I invite you to pray," the old woman next said to me. As I am very often asked to pray in the Christian homes that I visit, I thought nothing of this, and prayed for a blessing on the home and on the two soon to be man and wife.

But what was my astonishment when, after the prayer was finished, Aunt Tapestry, with hands raised above the two, said, "Now you are man and wife! May God bless you!" and added the Oriental wish which is much the same as that which the elders and the women of Bethlehem wished Boaz and Ruth, "May your children and your grandchildren be thousands and tens of thousands!"

Then I realized that the minister had not been invited at all, and that we had performed the wedding ceremony!



## What the American-Sent Blankets Have to Relate in the Baptist Seminary in Riga, Latvia

BY REV. J. A. FREY OF RIGA



HE Principal of the Seminary had read to the pupils from March MISSIONS the "Autobiography of a Blanket," sent by Col. E. H. Haskell of the United States. That was a suggestion to us to continue the story.

*First Blanket.* The name of the pupil I have to keep warm and well is Paul Baumgarts, a tall country boy. He understands three languages and is adding to them the fourth, the English, which all pupils study daily. The most impressive day, I cannot forget, was the 8th of January this year, the inauguration day of the Seminary. There was a great preparation for it. That Sunday the Seminary church was crowded with about 1,500 persons. Many ministers from other places took active part. Three great choruses from the neighboring churches sung beautiful songs. Each pupil spoke five minutes about his calling to this high ministry. When that all was finished the pupils came in their rooms excited. There was much fine talking, thanksgiving to God and praising of the English, American and Canadian Baptists, who have established the Seminary. Late in the night the pupils could not stop talking about the event, even in the beds, until we, the American blankets, lulled them into sleep.

*Second Blanket.* I cover the bed of August Daknis, a nice-faced townboy with brightly looking eyes in the future. We have here three pupils in one room. Sometimes, after the long seatings in the lesson room they like to wrestle. The room is not large. Then we blankets of the three beds are afraid the boys could fall upon us. But that they never have done. The house-order contains a paragraph that forbids the pupils in daytime time to wallow in the beds. And the house-order is obeyed by everybody strictly. The other day the pupils have had an English lesson about domestic life—awaking in the morning. The next morning, when the waking-bell rung, they began to repeat their lesson: "I awake from sleep—I open my eyes—I look for my watch—I throw back my bed clothes." When they murmuring these sentences threw us back and jumped out of bed we could not hold laughing so that all three beds were shaking. We like the Lettish boys, and as more as they shall understand English we will become more acquainted.

*Third Blanket.* My friend, whom I cover in the long, cold nights, is John Iwanows. He has fought in many fights in Russia and in Poland. He just now has left the army life and now is striving to prepare himself to become a good soldier of Jesus Christ. One day he brought visitors in the room. The first things the pupils made the visitors look upon were the blankets. The blankets of the Seminary now are spreading over all Latvia the fame of the love of the American brethren and sisters.

*Fourth Blanket.* My good friend, Ludwikis Lejneeks is an earnest country boy who has not enjoyed much sweetness of life. He is bodily small—I hope I will make him grow bigger. He often is looking upon me. Once, he deeply touched, said to his mates: "The blankets are

symbols of lovely ties which binds Latvia with America." This is a sweet thought to the students. Often they talk about the great relief work, the Ship of Fellowship and the supporting of the Seminary. These talkings always end with ardent prayers for blessings upon the Lord's people on the other side of the ocean.

*Fifth Blanket.* I have to cover Andrejs Lukschewitzs, a tall young man from a little village in Courland. His father all his life has been a blessed Sunday school teacher in his village church, and his son is full of holy fire to serve his father's Master. When he with his two mates return daily from the lesson room I see then full of enthusiasm. That helps me to strive to do my best to keep my boy warm and healthy.

*Sixth Blanket.* The young man I have to care for is Egons Maters. He has been six years a soldier at land and at sea in Russia and Latvia. He would have to tell many stories if he could speak English. The three pupils in my room are speaking many languages: Lettish, Russian, German, English they study daily and twice weekly New Testament Greek. You perhaps wonder how I understand so many languages. I'll tell you my secret. You remember, when it was announced in America to fill the Ship in Fellowship, then Baptists of various nationalities took active part in this work of love. Pieces of material came from English, German, Russian and even Lettish families. I am sewn from very many pieces of stuff. I am beautifully and lovely made. Each piece understands, of course, the language of that family, which has sent it, but all the pieces together we are speaking the most beautiful language in the world, the language of love. And the language of love the pupils of the Seminary understand very well, too. The most solemn moments of speaking of that language I am hearing every night, when the students have finished their lessons and kneeling at their bedsides laying their head on their blankets are thanking God for the love and care they enjoy from the American brethren and sisters. Then they happy jump in their beds, and the students and the blankets become the nearest and warmest friends, embracing one another.

*Seventh Blanket.* My comrade, Arthur Meys, is come from the beautiful Latvian seashore. He is his father's and her mother's darling. Father and mother are very careful for their boy's cleanness of body and soul. Mother has given him a nice pillow, his own, and a pair of bed sheets, too. The sheets he unites with safety pins with me together. This I like. That reminds me the American bedroom life. But the other pupils do not enjoy such comfort. I like the good and happy spirit of the boys. They have plenty to study and they study eagerly. They enjoy three meals daily; breakfast at 8, dinner at 1, supper at 6 o'clock. When the bell is ringing for meals, these are the happiest moments. All rush like firemen in action to the dining-room. I like to be here. And if some other ones of my relations, pillows, sheets, towels, come upon the idea to migrate, be not afraid, you will be welcomed in the capital of Latvia, the old seaport Riga.

*Eighth Blanket.* Paul Peltschers is the boy whom I have to keep warm. He attended the Seminary some weeks later. When he was laid to his bed, he looked on me very gladly. "This good bed with nice blanket are my," he thankfully murmured. At night he kneeled down at the bedside, and I felt his hot tears dropping on me. Then he was thanking heartily that far-off Christian people had made it possible for him, a poor boy, to study in the Seminary and to prepare himself for the ministry of the Great Master.

*Ninth Blanket.* My favorite is Peters Pinko. Like myself, he is a stranger in Latvia. He is from Latgale, a convert from the Catholic church. He speaks Russian well, but Lettish he understands very little. His native language is the Latgalian. The seminary will try to make him a missionary for his country, for which his heart is burning with holy fire. He praises me for the warmth I am containing. And he has found it out that the warmth cannot be used up. Once the pupils were talking about the great help of the Americans and English. Some pupils were in doubt if that will continue and were afraid our supporters could let us alone. Then brother Pinko pointed to his blanket and said: "Look, for some months I use the warmth of my blanket and the warmth has not become less. I am sure, the love of the brethren there over the ocean will not become less, too, but will grow, and the good work they have begun they will carry on."

*Tenth Blanket.* I cover John Vicenty Pinko, the younger brother of Peter Pinko, a Latgalian, too. He is immensely glad for the opportunity, he can study in the Seminary.

*Eleventh Blanket.* After arriving to the newly born country Latvia, to the newly established Baptist Seminary, I am feeling myself being the baby long clothes. Babies' long clothes always make much pleasure and fun. My baby, whom I have to embrace, is a young fisherman Mikelis Segelneeks. I always must laugh seeing my friend exercise the English lessons. He moves his mouth like a fish, when it is jumped out of the water. The teacher in the classroom uses a little looking-glass com-

pling the students to look into to it, while they use the organs of the mouth pronouncing the English words as correct as possible. It is very funny to see the students using the looking-glass to control their mouths. One day my favorite was looking upon me and enjoyed himself that I am so beautiful colored. He said: "I do not know why the American uncle is called Sam. I would call him rather Uncle Jacob, then I would be his Joseph, for he has sent me this nice checkered blanket lovely embracing me at nights. And oh, the dreams of a great future!"

*Twelfth Blanket.* Mikelis Spruhds, a country boy from the seashore, is my favorite. An earnest young man fully devoted to Jesus. He looks upon me as the accumulation of the American sunbeams, and then his mouth flows over in sweet words like the words in the Song of Solomon. He likens his bed with the chariot of Solomon, "the midst thereof being paved with love."

*All Twelve Blankets* in chorus. One day in the Seminary was a great excitement. There has been received a parcel, sent by Dr. J. H. Franklin, the Foreign Secretary of the Northern Baptist Foreign Mission Society, containing the Star Spangled Banner of the U. S., the picture of Adoniram Judson, a large photograph of the U. S. President, Mr. Harding, and a drawing "The Desire of All Nations." These things now adorn the walls of the lesson room. About each article was made a speech. And closing the celebration all sang the Doxology in English three times, "Praise God, from whom all blessings flow."

Another day which brought in the life of the Seminary a welcome change at the 1st of April was the visit of Dr. J. H. Rushbrooke. He said to the students inspiring words. All were very glad. The next day, it was a Sunday, was arranged a festival meeting in the Seminary church. It was a crowded audience. The Doctor said a blessed speech.

Now, please, keep the Seminary in Riga, Latvia, in good remembrance and wrap it in your prayers before the Lord.

*Riga, Latvia, May, 1922.*

*(We have left the enjoyable foreign idioms in this bright and original continuation of the "Autobiography" in March MISSIONS. This is a very unusual record, and these students may be sure of a warm place in the heart interest of a host of American Baptists.—Ed.)*



THE PALE OF BLANKETS ARRIVING AT THE SEMINARY  
IN RIGA BY SPECIAL CARRIER





BOARDING SCHOOL PUPILS, NORMAL AND TRAINING DEPARTMENTS, COLEGIO BAPTISTA, PUEBLA

## In the Land of Adobe and Sunshine

BY CONSTANCE JACKSON



MEXICO, like India, is a country of contrasts. Remains of an ancient civilization in southern Mexico indicate that over a thousand years ago it had reached a high state of culture. There are mighty pyramids, colossal stone statues, ruins of buried cities, ornaments of fine beaten gold, and remnants of splendid monuments displaying architectural skill never since achieved. Centuries before Columbus discovered America schools, courts of justice, civil codes, systems of taxation, public highways, libraries and many other indications of a highly developed form of life flourished. But the glory of former days has vanished, for Hernando Cortez and his band of five hundred adventurers waged a war of conquest and played sad havoc with Mexico's civilization. Ruled for three hundred years by the cruel viceroys of Spain, the Indians were reduced to slavery, their possessions taken from them, their land despoiled, and thousands slain by the sword.

Much has been done to remedy the sad state of affairs to which the country had been brought by long years of internal strife and chaos. Baptists may find satisfaction in the part which they have played in reclaiming Mexico spiritually, for it was James Hickey, a Baptist, who in 1861 first carried the gospel of Protestantism to Mexico. Since then, the work has progressed until now we claim interests in six different states and 24 churches with a membership of 1792. Work is also carried on by the Southern Baptists, who have 27 churches, and about 1,700 members.

Mrs. George W. Coleman and Mrs. Katherine S. Westfall, president and executive secretary of the Woman's American Baptist Home Mission Society, give an interesting report of a tour of inspection in Mexico,

where they conferred with Rev. C. S. Detweiler, Dr. A. T. Fowler and Dr. A. B. Rudd in connection with certain necessary adjustments in the educational and missionary phases of our work. During their brief trip of less than a month they visited all our schools and churches, and speak enthusiastically of the results. "Baptists have a great work in Mexico of which they may be justly proud," is their report.

Since we cannot go ourselves, suppose we follow them on their trip. The train flies along over dusty plains much like the deserts of Arizona and New Mexico, past stretches of uncultivated land dotted here and there with occasional clusters of cottages. The dim blue mountain peaks in the distance, the glorious sunset skies all golden and red, and the long gray and purple shadows over all make one realize that this is a semi-tropical country.



ON THE STONE STEPS LEADING TO SHRINE OF VIRGIN OF GUADALUPE

Black-eyed, ragged children, barefoot even in a crisp day and very dirty, wander about at large, more like little animals than humans. Living in tiny huts of leaves and straw, they are growing to manhood and womanhood with no schools, no books, no churches—nothing to lead them to a larger life which is every one's rightful heritage.

The first excursion is to the famous Cathedral of Mexico in Mexico City, built at an expense of a million and a half dollars with as much more invested in altar and services. Again the strange contrast which never fails to impress one in Mexico. The brooding beauty of the quiet interior, the flickering candles, so impotent to help, the blank look on the faces of the worshipers, the confessionals where the priests deal out forgiveness impartially and yet give men no living power by which they may conquer evil!

A dusty ride brings one to Guadalupe—said to be the wickedest and most immoral of Mexico's many small cities. It is the very heart of Roman Catholicism, and our believers have been subjected to greater persecution here than on any other field. The wide streets are always crowded with peddlers selling candles, rosaries and souvenirs and on feast days, all sorts of games of chance and drunkenness abound. The story of "Our Lady of Guadalupe" who appeared to the pious Indian, Juan Diego, is inseparably bound up with the religious life of the village. A temple is built on the spot where the Virgin first appeared and where roses had sprung from barren rock. December 12th is the great feast of Guadalupe, and from all parts of the country Indians come to the *fiesta*—many crawling on their knees the journey of some four miles from the City of Mexico—to do *penance*. After visiting the church, you pass the little chapel built over the Virgin's Spring. This water is supposed to heal all diseases—and you will find piles of bottles on either side of the entrance for sale, that its healing waters may be carried to distant towns to perform miraculous cures. From here leading up to the top are stone stairs and about half way up are the stone sails of Guadalupe, set up by some one miraculously saved at sea, imploring the protection of the Virgin. Here, "like the good deed in a naughty world" our little church and mission school, "The Star of Bethlehem," holds up the light of the gospel. Fifty-four bright, little Mexicans are enrolled, 17 of whom are members of the church.

In Mexico City itself may be seen the fine new building which we have just rented to house our primary school. Miss Carlotta Albornoz has been placed in charge and Miss Josephine Pliego will be her assistant. The building has four good-sized rooms for the four different grades, a tiny *patio* convenient for recess play, and adequate quarters for a caretaker.

Our quaint little San Antonio Mission, called by the natives, "Mártires de Tecubaya," is located in the slum district of Puebla. Mrs. Coleman and Mrs. Westfall, though they called when their visit was not expected, found it immaculate, in striking contrast to its surroundings. Here come 75 little ones each day to be instructed by three native Christian teachers. Such little missions as this are the answer to the question whether Mexico shall be won for Christ, and they must be multiplied many hundreds of times throughout the country.

In Monterey stands the first evangelical church established in Mexico. Started in 1864 by James Hickey, it now has a membership of 350, and bears the honor of being the first church in the whole country to become self-

supporting. The building is very inadequate for its energetic members and already \$10,000 in good American gold have been collected toward a new one.

The size and beauty of the building which our school in Puebla occupies bursts on the newcomer with surprise. It was formerly a governor's mansion, and where high officials once sat in council, 125 Mexican children now romp and play. Here, too, are 10 boarding pupils in the Normal and Missionary Training Department. We have rented "The Palace," as the natives call it, for nearly four years, but the lease is soon to expire and one of the happiest results of Mrs. Coleman's and Mrs. Westfall's trip has been the arrangement for the purchase of this



ROSA: NATIVE GIRL MAKING HER WAY THROUGH MISSIONARY TRAINING DEPARTMENT OF OUR PUEBLA SCHOOL BY WORKING PART TIME IN THE HOSPITAL. SHE HAS A LITTLE PROPERTY OF HER OWN WHICH SHE HAS GIVEN FOR THE SITE OF A SMALL MISSION

building. It is valued at \$75,000, though the Society has been able to secure it for considerably less, and its purchase has been made possible by designated gifts outside the operating budget.

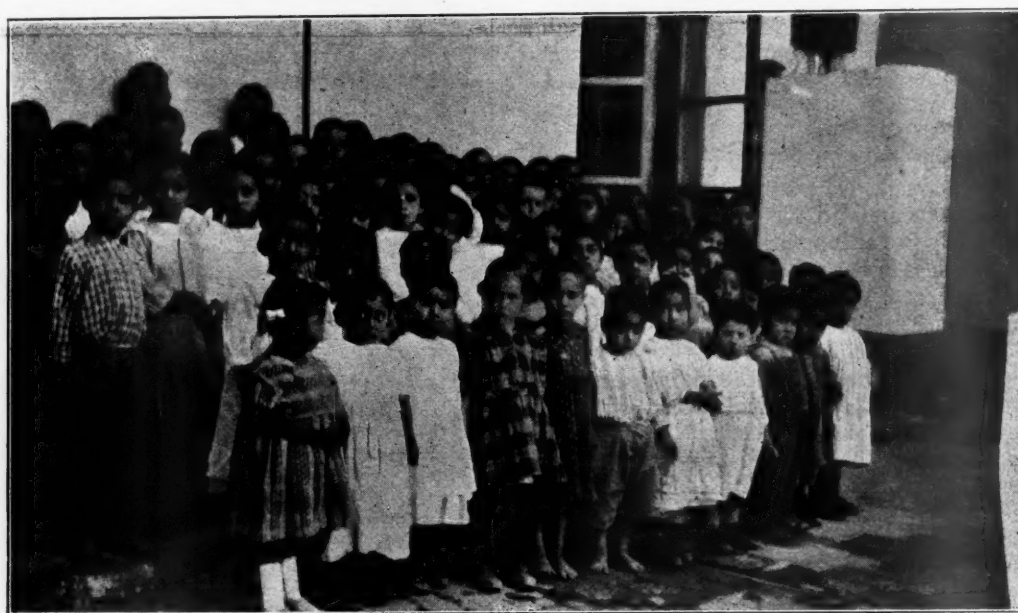
In Puebla stands the beautiful Latin-American Hospital where over 350 private ward patients have been treated and dismissed during the year, and 50 outpatients are cared for daily. The native class, which graduated on March 22, 1921, supplied Mexico with its first two district nurses. Miss Florence Ridge, head-nurse at the Hospital, writes: "Life in Mexico, as elsewhere, is full of romance and tragedy. 'Good morning, Senorita, the doctor says I need an operation. I am not



what I used to be. Suffering and hard times have taken my courage away. The priests are against me for coming to you, but yours is the only place where all get good treatment. I will risk the church's curse and maybe God will have mercy on me! All have heard here of the Great Physician, some have taken Bibles home, many have listened attentively to the gospel invitation, and we know of some who have accepted Christ. When the roll is called up yonder may we not expect to hear the names of many who have passed this way, and shall we not be glad to have had just a little part in their being there!"

Gradually we are beginning to realize how impossible is the task of evangelizing a nation of fifteen millions through the efforts of a few American missionaries. Our

aim must be to supply Mexico with a large group of consecrated, educated, native workers, who are thoroughly dedicated to the task of Christianizing their own country. In the future emphasis must be laid on the educational, rather than the strictly evangelistic phase of our work. In this respect, it is interesting to know that everywhere our schools are proving seed corn from which new workers are springing up like magic. Seven boys from Puebla are now at the Seminary in Saltillo, training for the ministry, and this from a membership of 40. Nations have not declined and fallen from too little education but from too little morality. Mexico is experiencing a genuine intellectual awakening and she must be led to see her need of Christ. Not military but missionary force spells her future freedom.



SOME LITTLE MEXICANS IN OUR SAN ANTONIO MISSION, LOCATED IN THE SLUM DISTRICT OF PUEBLA

## The Town of the Downward Road

BY HELEN B. MONTGOMERY

**T**HIS is the actual name of an actual town in China—Downward Road—and the town seems to be doing its best to live down to its name. It is given over to gambling, and the soldiers are bribed not to stop it. A theatre is in full force, to cheer the gamblers. The chief deity of the town is "King of the Snakes." The people worship living snakes and carry them in a procession on the seventh day of the seventh month, every year. All the town does it excepting a little handful of Christians. Men are killed by these snakes, every year. One of the villagers explained that the snake is a little like the devil, and that is why they worship it.

You may see here a Green Frog worshiped by women, who knock their foreheads on the ground before it. In addition to worshiping living snakes, the town gave an Eighth Day Theatre, costing thousands of dollars, to this Green Frog, and this they did while their countrymen

were actually dying of famine. (A description of the origin of this strange superstition is given in *China's Place in the Sun*, reviewed in April issue.)

This Town of the Downward Road has not had a new idea in its head for 3,000 years. It is only one of hundreds of thousands of similar towns. It is a great distance, isn't it, from Snake Worship to the Pearl of Great Price? All the way from hell to heaven.

Speaking of gifts to idols, the town of Foochow, China, gave \$5,000,000 to idol worship last year, while about them millions of people were perishing from famine. These gifts were prompted by fear, and were given to stop the famine. When will Christian America rise to her duty and give the Gospel to the Chinese—the Gospel which alone can deliver them from the bondage of this death? This is a question that presses heavily just now. It is China's hour.

## Report of the General Board of Promotion for 1921-22



**SUMMARY** of the annual report follows: On April 30, 1922, Northern Baptists completed the third year of the New World Movement and the second of active cooperation in a common task of unprecedented magnitude and achievement.

The united advance program grew out of a special request at the Atlantic City Convention in 1918 for a careful study of needs in all our fields of service. The Board of Promotion expressed the will of the Northern Baptist Convention at Denver in 1919. The advance program has been endorsed by two Conventions since, at Buffalo and Des Moines. As clearly as it is possible to express themselves, Northern Baptists therefore have approved the principle of cooperation in furthering the interests of our common tasks.

A campaign was conducted in the spring of 1920 which resulted in subscriptions amounting to about \$48,725,000, payable within four years. During the year following there was paid into the treasuries of our denominational organizations \$12,595,694. This represents the largest sum ever contributed by Northern Baptists in one year to the support of their missionary, educational and other benevolent enterprises.

The General Board of Promotion is the agency through which the denomination is responding to the larger needs of our work. Confusion has arisen in some quarters concerning the functions of the Board, which from the first have been clearly defined as follows: "To serve the denomination as the cooperating agency of the various Boards, Societies, State Conventions, City Mission Societies, and Educational Institutions for disseminating information about them and raising money for them." None of the administrative functions of the organizations has ever been assigned to or assumed by the Board of Promotion. Nor is it responsible for the policies or administrative operations of the organizations it serves. This fact needs to be kept clearly in mind.

A number of significant questions of policy have been determined during the year. A return to the Survey percentages as a basis of distribution was decided upon. Also that designated gifts should go to the organizations designated as an addition to the pro rata share of undesignated funds. Before this action was taken the statement was made in many quarters that large gifts from many donors were being withheld from the Movement because of what was called the "arbitrary attitude" of the Board. If this is true, the change of policy should make a material difference in the total income of all organizations in the future. The door is now open for any individual or church to contribute to any phase of the work desired and to no other. The payment of designated gifts to the organizations specified, without equalization from undesignated funds, is being carried out strictly.

The matter of special campaigns as related to the united appeal is considered at length, and the principles adopted are given. In this connection is cited the significant action of the Baptist Theological Union of Chicago in withdrawing, in the interest of the more urgent needs of other organizations, its rights of participation in the \$100,000,000 fund, except as gifts may be

specifically designated to its work. This offer was accepted. The question of the proper credits of income from legacies, matured annuities and invested funds was settled by the adoption on May 16 of a set of principles recommended by a joint conference of administrative and legal representatives of the organizations.

The work of the Board has been carried on along the lines suggested by the committee on correlation at Des Moines. The new Administrative Committee appointed at the annual meeting in November has held seven meetings. The Cabinet has met at frequent intervals. The General Director, in addition to his other responsibilities, has been the executive head of three of the departments—Stewardship, Special Gifts, and Life Work. Dr. F. W. Padelford, head of the department of Publicity and Statistics, was on leave of absence for seven months, serving the denomination as member of the Special Educational Committee in the Far East. Dr. Hugh A. Heath served as executive secretary of the department of Conventions and Conferences, and Dr. H. R. Greaves as business manager during the year. "It is with regret that we report the recent resignation of all three. Dr. Heath responded to the urgent and repeated invitation of the Massachusetts Baptist Convention to resume his former relationship as general secretary. His going was a great loss to the work." Dr. Greaves "left the business affairs of the Board in a most satisfactory condition as a result of his two years' work, in which he developed an efficient system of accounting, administered the business affairs and maintained relations with the banks in such a manner as to reflect great credit upon himself and the organization." Dr. Padelford as chairman of the committee which compiled the Survey and as head of the department of Publicity and Statistics "has rendered an invaluable service in making accessible to Northern Baptists to a degree hitherto unknown information concerning the achievements, needs, opportunities and responsibilities of the denomination." The resignation is also mentioned of Mrs. L. Jesse P. Bishop, associate secretary of the department of Conventions and Conferences, owing to the financial crisis, action being postponed in view of her extremely valuable service, the Administrative Committee feeling that the continuance of her relation to the Board is greatly to be desired.

### WORK OF THE DEPARTMENTS

*The Conventions and Conferences Department* has had charge of relations with state conventions, missionary deputation and field work. The relationship with the States has been marked by Christian fellowship and mutual helpfulness. The States voluntarily reduced budget askings from \$274,189 to \$231,209, and also reduced State promotional expense. Of the appropriation made them by the Board the sum of \$26,544 remained unclaimed on April 30th. Of \$42,500 granted for special State campaigns only \$17,569 was asked for.

The deputation work of the missionaries has been of great value. The total number used of missionaries on furlough was 119, total number of addresses 1,723. National speakers also contributed greatly to the efficiency of the deputation work. Mrs. Montgomery, as



President of the Convention, filled 65 appointments, besides attending conferences and many meetings of the Administrative Committee. In addition 328 appointments were filled by secretaries, members of boards and others. Speakers were also sent to Conventions when requested, and presented the work at 317 associations, besides local meetings, rallies and house parties.

The field force rendered valiant service with great acceptance. Missionaries, field representatives and state workers through the denominational programs and objectives brought into helpful cooperation the local church, association, states and national headquarters. The year was remarkable for deep, spontaneous, inspirational service by all.

*The Stereopticon Division* reports the banner year in the use of pictures by Northern Baptists. Higher grade of pictures, better lectures, increased advertising, removal of rental fee—these are responsible factors. The Foreign Mission Society's bookings for stereopticon lectures in 1918-19 were 416. The present Division's bookings in 1920-21 were 1,631; in 1921-22 4,748, an increase this year of 3,117. There are now lectures on 67 different subjects, with duplicates, making 510 distinct sets available at one time to the churches. Churches are constantly calling for new material, hence new lectures are essential from year to year to make possible the up-to-date presentation of our work. During the year Dr. Harry S. Myers, who is in charge of this work, has also done considerable field work.

*The Stewardship Division* report will be fully covered in October MISSIONS, which will have Stewardship for its special subject. A Stewardship Committee, of which Dr. G. N. Brink is chairman, has been at work since appointment in November; has prepared special literature; conducted a canvass in February, distributed 765,000 pamphlets, and cooperated with the B. Y. P. U. in its efforts in this same line. Reports on hand April 30th indicated that 24,780 persons had signed tither's cards and sent them to state or national office.

The *Business Department* under direction of the business committee of the Administrative Committee, reports improvements in the accounting system in the New York office, with a complete accounting for every cent of money handled by the department; the accounting system well established on a uniform basis in all of the state offices, with uniform audits from certified accountants, putting the whole of the supervision of funds on a standard basis. After paying all bills for the year closing April 30th and charging against the budget obligations outstanding at the end of the year, the budget was underspent by \$56,105. Not a single state or city overspent its budget; the amount underspent was \$26,544. Allotments made for special collection campaigns were \$105,000, with \$44,622 spent. The Laymen's Council was allowed \$35,000 and spent \$9,034; the Women's Continuation Campaign was allowed \$22,500 and spent \$13,929; and special state campaigns, allowed \$42,500, spent \$17,569.

The *Treasury Department* has handled in cash since the beginning of the Campaign, April 1, 1919, \$15,952,848.73. To this should be added the amount of direct receipts withheld by States, aggregating \$3,124,519.58, and direct receipts by organizations, etc., \$8,328,304.04; making a grand total of \$27,405,672.35. Under instructions from the Administrative Committee, audits have been made by certified accountants each six

months, and a complete audit made for the year closing April 30.

## MISSIONS

The report for the year, made by Rev. Howard B. Grose, Editor and General Manager of MISSIONS, to the Administrative Committee at its May meeting, showed that in no year since the beginning of the combined magazine in 1910 has there been such a volume of testimony to its interest, value and helpfulness. Especially noteworthy is the interest taken by the World Wide Guild and the Children's World Crusade, proving that we are reaching the youth at the period that means most for the future. The magazine has been held steadily true to its one great objective, to present our missionary cause at home and abroad intelligently and inspiring to our people, assured that this is a true means of promotion. The financial statement shows that while the budget allowance for deficit was \$20,000, the actual deficit for the year, owing to economy of management without loss of quality in the product, and also to lessened cost of paper, amounted only to \$13,164.42, or \$6,836.58 under the budget allowance. The advertising receipts were more than doubled. When the subscription price was raised from 50 cents to \$1 in clubs it was estimated that the loss of subscriptions in consequence would be from 12,000 to 15,000. The loss has amounted practically to 10,000, the paid list now standing at 54,000 where the year preceding it was 64,000. The last three months, however, have shown gains over the corresponding months of last year. A systematic canvass is being made of churches that have no clubs.

It will be seen that since the peak of war prices we have reduced the deficit nearly one-half. Unless something unforeseen occurs, it is most gratifying to report that it is expected to reduce the deficit this current year to \$8,000 or less. The most careful economy is practised in all departments.

The Administrative Committee by unanimous vote placed on record the following well-deserved minute of appreciation:

MISSIONS has a unique place in the missionary literature of today. This is recognized by authorities in this field in all the denominations. It is a religious magazine of outstanding worth and merit. Not merely in the attractiveness of its form and makeup, but in the character of its material, in the strength of its editorial columns and in the breadth of its vision, it has no superiors in the field of missionary literature. We are proud that MISSIONS belongs to the Baptists. MISSIONS is almost entirely the product of one man's mind and life. For twelve years Dr. Howard B. Grose has served as the able and devoted editor and manager of this magazine. The Administrative Committee desires to place on record its appreciation of his distinctive and invaluable service to the whole missionary cause.

## THE YEAR'S CAMPAIGNS

The report gives details of the Women's Continuation Campaign and the Northern Baptist Laymen's Council organization, already familiar to our readers. No figures are given in either case. The report says: "The laymen did not undertake to keep a separate record of the contributions received as a result of their work, consequently it is not possible to estimate in terms of dollars and cents the fruitage of their efforts in the campaign.

The Board meanwhile continued working through its

regular channels. Almost every State organized and carried on an intensive effort to secure payments on pledges as well as to raise the additional funds needed. Volunteer workers, laymen, women and pastors of churches were enlisted for varying periods of time which they could afford to give. Training conferences were held and workers were sent out to visit the local churches with no charge except their expenses. In behalf of all participating organizations the Board of Promotion wishes to extend an expression of heartiest appreciation to all these helpers as well as to the churches which responded so generously to their appeals for the sacrificial service and giving which has characterized the activities of the year.

#### RESULTS OF THE CAMPAIGN

The receipts aggregate \$9,500,000. Compared with the results of the previous year and with the objective which we set before ourselves for the year under review, this outcome is far short of our actual needs. The debts of our denominational organizations have not been met and Northern Baptists are confronted with a stupendous and perplexing financial task. The situation is not without encouraging features, however. Let it be remembered that we have not yet emerged from the worst economic depression that we have experienced in a generation. Let it be noted in spite of this fact that with the single exception of the fiscal year of 1920-21, the year just closed marks the highest record yet attained by Northern Baptists in gifts to missionary, educational and benevolent objects. We may therefore go forward with confidence, believing that as economic conditions improve the financial distress of our denomination will be mitigated.

One of the marked features of the year has been the emphasis on the spiritual. As never before the hearts of our people have been united before God in prayer. The Women's Continuation Campaign and the Laymen's Council both placed prayer in the forefront of their campaigns. Prayer groups were formed in the churches, and cards directing the thought of the women into definite channels were issued by several district and state organizations. The expressions have been many regarding the benefit derived from these gatherings for prayer. An associational officer wrote, "We thank you for asking us to pray. We can never again be the same women." In one church which had subscribed its full quota the women at first felt that they could do nothing. But they met to pray and organized the entire membership into prayer groups. The tide rose and as a result of the praying together for the New World Movement the women alone gave nearly \$3,000.

As a result of these experiences the emphasis on personal evangelism has also been one of the chief features of the year. Hundreds of disciples are knowing for the first time the joy of leading others to Christ. For the coming year the Women's Continuation Campaign will emphasize prayer, stewardship and personal evangelism.

The Board has striven to reduce its expenses to the lowest point consistent with efficiency. At the meeting of the Administrative Committee in December the General Director reported that the Officers' Council had restudied the expense budget and was prepared to make a reduction of 25 per cent, or \$76,745, in the expenses of the last five months of the fiscal year. A part of the amount thus saved was devoted to the expenses of the special

campaigns during those months. In the proposed budget for 1922-23 still further and greater reductions have been made.

It should be borne in mind that the Board has at no time exceeded its approved budget for expenses, but upon its own initiative has from time to time materially decreased the extent of its organization and consequently its expenses. Up to April 30, 1922, the total percentage of expenses for the operation of the Board from the first has been 9.02 per cent of the total receipts. This percentage will be materially reduced hereafter as the expenses for the first three years were more than double what they will have to be in subsequent years. It should be borne in mind also that a large percentage of the expenses of the Board is for items taken over directly from the organizations which it serves, such as missionary conferences, deputation work, salaries and traveling expenses of all field workers who were formerly connected with the organizations, general promotional printing as well as the cost of printing literature for national organizations, and the subsidy of MISSIONS and *The Baptist*. To promote an advance program calling for annual income greatly in excess of the average of previous years has necessarily involved great additional expense. But had the organizations conducted their own promotional programs on the larger scale separately, they would have been compelled to expend sums greatly in excess of their former expenditures. Then, too, the Board of Promotion has had to do its work during a period of the highest cost of doing such work. The combined promotional appeal is not as expensive as it would be for the organizations to conduct their promotional programs separately.

As for the future, the report says the Board's chief concern is not for the maintenance of any particular form of organization but for the fulfilment of the great undertaking which the denomination launched at Denver three years ago. The Board has been ready at any time to make such changes as will promote efficiency in the accomplishment of that purpose. In the light of three years' experience it has provided for a restudy of its organization by committees which will report to the Convention, recommending material changes.

"No form of organization, however, will of itself be sufficient to insure the success of the denominational enterprise. More than anything else we need to develop the spirit of unity as we work together in the common cause. It is our conviction that the churches are in heartiest accord with the cooperative program through which the united appeal for funds for our work is made. We believe that the churches would no more think of returning to the former methods of collecting funds, with the attendant confusion and irritation incident thereto than modern civilization would think of replacing the express train with the stage coach or the telephone with the town crier.

"Reviewing the experiences of the year, realizing the splendid spirit in which reverses have been met and difficult tasks been undertaken, we wish to voice here our confidence in the loyal devotion of the great body of our people and in their readiness to make heavy sacrifices in order to sustain our denominational enterprises and further the cause of Christ. We are passing through a crisis, but we must believe that out of this turmoil our Lord will lead us to depths of Christian experience and heights of victory hitherto unknown."



## Department of Missionary Education

### Conducted by Secretary William A. Hill

#### The Work of the Year

Following is an abstract of the annual report made to the Board of Education by Rev. William A. Hill, Secretary of Missionary Education:

This department has been engaged in a program of missionary education both intensive and extensive, having in mind both present and future denominational needs. Acting upon the principle that missionary education must go on in some form no matter what changes in denominational promotion might occur, the department has sought the missionary cultivation of the churches according to the following definition of its task:

1. The general cultivation of the sense of the importance of missionary education.
2. The personal cultivation, through correspondence with individuals and churches, of the ideals and aims of missionary education.
3. Initiation and pursuit of cooperative efforts to stimulate attention to missionary education in other societies.
4. To correlate existing plans into an effective unity of program.
5. To produce and promote such materials as present programs and activities require—a near objective.
6. To lay foundations for a larger acquaintance with the materials of missionary education for the oncoming generations—a far objective.
7. To develop and cultivate the leadership necessary to carry out these objectives.

The department has built its program in the interests of all grades within the local church, and definite materials and plans have been prepared for the Sunday school, the Children's World Crusade, and the World Wide Guild. The Adult Reading Courses and Contests and Mission Study Classes have been carefully coordinated so as to establish a proper relation to each other.

The Sunday School Graded Stories, Home and Foreign, prepared in four grades and written by selected authors, were used by a thousand schools which had not previously used them.

The Church School of Missions is a new and thoroughly scientific and satisfactory method of cultivating missionary intelligence. The idea is growing rapidly and an abundant correspondence favoring this new method is the convincing evidence of its success. The plan will be strongly promoted the coming year. The increase in the number of Church Schools of Missions over a year ago is 60 per cent.

The number of churches entering the Reading Contest was greater than a year

ago by 31 per cent, and the number of books read represented an increase of 12 per cent.

The department has edited two books during the year: "By-Paths to Forgotten Folks," a Home Mission Book; and "The Withered Fig Tree," a stewardship book. Three new books related to the new study themes are also edited by the department: "Race Grit," by Coe Hayne, a book on the American Negro; "Rock-Breakers," by Secretary P. H. J. Lerrigo, a Kongo book giving the background for the study of the Negro; a new book on India by Secretary J. C. Robbins.

A well organized state-wide volunteer field force has rendered splendid service. There are now at work 32 missionary education secretaries in 29 states, working in closest affiliation with the representatives of the Woman's Societies and with the state headquarters offices. The department is furnishing teachers for over 50 training classes in mission study in the various Summer Conferences and Assemblies held during July and August. Miss May Huston, Assistant Secretary of Missionary Education, has the direction of this work, which is intended ultimately to reach through the Associations into the local church groups. State goals have been determined in many states and definite plans made operative for their accomplishment.

The World Wide Guild and Children's World Crusade, organizations of the Department of Missionary Education, are making separate reports elsewhere printed. These organizations have greatly increased their educational activities, and their financial achievements in the Continuation Campaign have been abundant.

For the first time the Department conducted, during the Northern Baptist Convention, Home and Foreign Mission Study Classes for juniors, intermediates, young people and adults.

The Costumes Section has had a very profitable year. It has more than taken care of itself financially. Upwards of 500 costumes of mission lands have been used by the various Protestant denominations.

The Department has continued its cooperative work with the American Baptist Publication Society, both in the creation and promotion of new educational materials. Effective cooperative work is being done in Summer Assemblies, Schools of Religious Education, Young People's area and the Sunday school. Agreements have been reached tending to regulate and coordinate the promotion of missionary education within the states.

The Department in its varied activities

has enjoyed the most cordial relationship with the Missionary Societies, to whose counsels it is greatly indebted. It is also much indebted to MISSIONS for the generous use of its space and the fine attention given to its work.

#### Department Notes

##### FOR SUMMER READING

The books recommended in the new Adult Missionary Reading Contest Lists offer an attractive selection for summer reading, and will be excellent preparation for the reading and study campaign in the fall.

The Home books are as follows: "The Trend of the Races," "In the Vanguard of a Race," "Serving the Neighborhood," "Race Grit," "The Soul of an Immigrant," "Old Trails and New Borders," "The Americanization of Edward Bok," "The Foreigner," "Dark Water," "Women of Achievement," "Finding a Way Out," "Mexico on the Verge," "New Tasks for Old Churches."

The Foreign books are as follows: "Building With India," "Lighted to Lighten," "India on the March," a new book on India by Secretary Robbins; "Rock-Breakers," "Kingdom Building in Kongo Land," "A Gentleman in Prison," "Sadhu Sundar Singh," "The Street of Precious Pearls," "Mary Reed," "China's Place in the Sun," "India and Daily Life in Bengal," "Wonders of Missions."

It is important that everyone should have copies of the two eight-page folders: "Mission Study Books," "National Missionary Reading Contests." They will be sent by the Department on request.

##### A FINE RECORD FROM STATE REPORTS

Miss Mary A. Greene has sent in a fine report of missionary education work done in Southern California: 23 churches had representatives attending Summer Schools of Missions; 1,219 people each read at least five missionary books; 24 church Schools of Missions were reported, and seven were held from which no reports were secured. There were 208 study classes, of which 27 were intensive; also 188 program meetings.

Seventeen churches won certificates of Missionary Education; the First Church of Long Beach having a total of 465 points, the highest number attained by any church in the Northern Baptist Convention.

##### REAPING THE FRUITS

Rev. J. Hamilton Woodsum, of Creston, Iowa, writes concerning the results of their Church School of Missions held earlier in the year: "Our church is now in the midst of a quiet revival; 25 have been recently baptized and 5 others have come into the church by experience. As a direct result of the School we have two new organizations—a Junior B. Y. P. U. and a Junior W. G. We adopted our plans early in the year and worked them strenuously."

## A Record of Life in the Burma Stations

*THIS DETAILED REPORT FOR 1921 IS FILLED WITH THE VARIED ACTIVITIES THAT MAKE MISSIONS SO VITAL. IT IS THE MOST COMPLETE SURVEY WE HAVE YET MADE OF THIS OLDEST OF OUR FOREIGN MISSION FIELDS*

### RANGOON

Judson College reports the same number of students as last year, in spite of the university boycott, with the difference that 80 per cent is Christian this year as against 50 per cent last. Of the 1920 class 80 per cent of the Christians went into mission service. The woman's department was crowded with 27 students, five beds having to go into the dean's sitting room.

Cushing High School with its new dormitory is now well equipped both for teaching and living, reports Principal L. C. Hattersley. Two American missionary teachers are now on the field. Since its start in 1878 the school has received 10,000 students. The college church closed the year with 184 members.

The Vinton Sgaw Karen Mission reports 674 baptisms. In special meetings 270 scholars accepted Christ. Miss Rachel Seagrave, daughter of Rev. and Mrs. A. E. Seagrave who have been in the Mission since 1889, has returned from America and taken charge of the school. She is of the fourth generation of Vinton missionaries.

In the Brayton Pwo Karen Mission, Mrs. Rose, daughter of the Braytons, at the age of eighty has witnessed the completion of the Brayton Memorial Chapel for the Karens, with class rooms for her Karen Woman's Bible Training School. She keeps active interest, and reports an enrolment of 81 this year.

In the Burman department, the Lanmadaw Church, in the heart of the city, has called Saya Yaw Ba as pastor. He is the son of U Yan Gin, longtime pastor, and voluntarily left government service for mission work. Dr. E. W. Kelly is in charge of this work.

The Indian department, in charge of Rev. W. H. Duff, has 800 students in its schools in Rangoon and Moulmein, and 189 were baptized into the Indian churches.

Immanuel Baptist Church, which works among English-speaking people, added 26 new members by baptism, and 20 Chinese were baptized. The church supports a Karen missionary in the Chin hills on the frontier, a month's journey from Rangoon.

The Kemendine Burmese Girls' School, Miss Lillian Eastman superintendent, reports its jubilee year, the starting of its big new building, and 169 boarders, 96 of them Christians; 12 were baptized during the year.

### INSEIN

Insein has two Theological Seminaries. The Karen Seminary, where the lamented Dr. D. A. W. Smith labored over forty

years, reports a fine evangelistic spirit, its students going out among the non-Christians in the hot season, securing many converts; 20 were baptized by the missionary in the Henzada district. A last year's graduate who went to be pastor of the Toungoo church has built up a congregation of several hundred who fill the Paku Karen chapel every Sunday.

The Burman Seminary has a graduating class of 19, the largest in its history. Six of the men who entered the war returned to finish their course.

The Burmese Woman's Bible School, in charge of Miss Ranney and Miss Phiney, had 24 pupils. In a half-hour repeating of Scripture texts 82 texts were rapidly given, every woman taking part. Good year of steady work.

### MOULMEIN

*Burman Department*—Dr. Judson baptized the first Moulmein convert in 1828; one sole survivor of the converts baptized by him lives in Moulmein, aged ninety. The Burman church is self-supporting; Rev. L. T. Ah Syoo pastor. The large Anglo-Vernacular Judson Boys' High School under Saya Ba Hlaing, B.A., and Missionary H. S. Philpott, has 398 pupils. This is the oldest mission school in Burma; 6 baptisms last year.

*Karen Department*—Four new schools opened; 199 baptisms. School children and C. E. undertaking the support of some evangelistic workers. Karens raised Rs. 3,000 more than ever before in one year.

Morton Lane School, Miss L. B. Hughes superintendent, had to say "No" to many applicants; full staff of 27 teachers; attendance total 474; class of 15 receiving special instruction for church membership.

A feature of the English work at Moulmein is the vital relation between the English girls' school and the English Baptist Church. Eleven pupils united with the church during the year, and many others would have come if their parents had consented. Sunday school enrolment 130.

Ellen Mitchell Memorial Hospital has responded to 500 calls for help during the year, with an average of 25 to 30 in the hospital. First class of nurses was graduated.

The All Burma Baptist Orphanage reports an increase from 58 to 80; 12 of the children have been baptized; seven races are represented.

### BASSEIN

*Sgaw Karen*—Dr. C. A. Nichols reports

completion of the new Ko Tha Byu Memorial Hall, erection and equipment of a girls' school building, beside the usual touring among the churches and evangelistic trips to non-Christian villages. Mrs. Nichols died during the year, leaving a precious memory. Contributions for religious work and education fall little short of Rs. 200,000. This is called the "banner mission." Number of baptisms largest of any year by nearly a thousand.

*Pwo Karen*—Dr. Cronkhite makes his last report, after forty years of service. Found 1,250 members in 22 churches; leaves 4,150 members in 63 churches; 234 baptisms the last year.

*Burman Department*—Past year one of building. Finishing touches put on Chinese building, not a *piece* for which came from government or the Society. Girls' School at Myaungmya finished at cost of Rs. 30,000, only Rs. 3,500 from the Society. Great opportunity for evangelistic work in Pwo Karen villages. In one village richest man, Burman, tried to break up the meetings, but was converted, came to Bassein for baptism, and has promised to support a pastor for the church himself. Rev. C. H. Sisson greatly encouraged in this work.

### HENZADA

*Burman Department*—Henzada is one of the oldest stations. Descendants of U Ein, who told of pelting Dr. Judson with corn-cobs as he was crossing the river, still live here. U Ein became the first Burman preacher in the district. Dr. J. E. Cummings reports 60 converts baptized; 7 students in the Theological Seminary; year of perplexity because of school strike and meager resources. Miss Thomas shares in credit for the success of the school.

*Karen Department*—Missionary Phelps reports an aggressive year, evangelistic workers giving new impetus to vacation work in heathen villages. One church near Henzada added over 45 by baptism, most of the converts from the heathen villages. In the town school over 30 were baptized. The Karens have suffered greatly from floods, destroying nearly all the rice crop. They will have to be helped.

### MANDALAY

*Burmese Work*—The last capital of Burma, where Thibaw, Burma's last king, surrendered to the British in 1885. Site only a rice field in Judson's time, now a city of 145,000. Rev. H. E. Hinton's school work was seriously interrupted by the strike, all but three of the 250 going out, but gradually 112 coming back. Religious life showed marked improvement.

The Burmese Girls' School, under direction of Mrs. Elliott, Misses Thayer and Lawrence, weathered the strike storm. A school evangelistic worker visits in the homes. The aroused antagonism of the Buddhists is felt strongly, but taken as a



compliment to Christian effort and influence.

## SAGAING

Across the river from the ruins of Ava, scene of Judson's first imprisonment. Dr. McCurdy, arriving from America in January, reports reaching about 300 villages, by the aid of his Ford, given by a Rhode Island friend and the churches where he was pastor, and the river boat "Shurtleff." School enrolment 146, Bible work and religious interest kept well to the front.

## TOUNGOO

Here labored Drs. Bixby, Mason, Cross and Bunker in past years. Mr. Rogers reports, for the Burman work, baptism of people of seven different races; trips to the jungle; meetings monthly for Telugus and Chinese, bi-weekly for the Kachins from Bhamo hills attending normal school.

Mr. Weeks, in charge of the Bwe Karen department, reports famine in the hills and relief efforts by Government and individuals. Famine expected to last two years yet; rats have destroyed the rice crop in all except eight of the 92 Christian villages of our mission. Baptisms numbered 288 for 3,360 members; and 41 are to be baptized as result of evangelistic effort in the town school, Thra Ba Te of Taunggyi and Thra Benjamin of Tharrawaddy doing the preaching.

The Paku Karen work, in charge of Rev. E. N. Harris, reports a year of steady work. A new Karen prophet has risen among the Pakus, a former Baptist, professing to be Christ himself returned in the flesh for the purification of the world. About 50 from the school have been received into the church. Enrolment 320. Total baptisms 105.

## PEGU

Here may be seen the largest reclining image of Buddha. Mr. Parish reports successful evangelistic work among the Burmans. The church has paid all the pastor's salary and given more for benevolences than for church expenses including pastor's salary, and this without any help from the missionary. Most hopeful work in the jungle villages. School enrolment 163; Miss Parish reports crippling lack of equipment. Three young men from this field will finish their seminary course this year and aid in the outstation work which has suffered from lack of workers. Eight Burmans were baptized in one day in one village.

## NYAUNGLEBIN

Miss Petheram says the school has for the first time opened its doors to all races. This has been Karen work, but the Burmese boys have given no trouble. Total enrolment 40 per cent larger than last year.

## PYINMANA

Station opened in 1890 by Rev. H. P. Cochrane; first resident missionary in 1903, Rev. W. A. Sharp. Small plot of land bought for a school in 1890 for Rs. 400 was recently sold for Rs. 30,000 plus a piece of land valued at Rs. 10,000—a splendid return on the original investment. High school was affected by strike, losing 100 pupils of the 250 on the roll, but at end of year number was 235. New difficulties became of more widespread agitation against mission schools instigated by Buddhist local societies. Agricultural work progressing with return of Mr. Case with needed machinery. God has blessed the evangelistic work. U Ba Tsoe, a Christian layman, first helper to the missionary in 1890, invited the surrounding villages to a big gathering for a baptismal service, and to receive into the church those who through his work and that of the preachers had become Christians. Preaching continued from daylight well through the forenoon, after which the candidates were baptized by Saya Tike. At the Chin Association 16 were baptized making 23 at this place for the year.

## MEIKTILA

Rev. H. E. Dudley reports 62 baptisms, 56 being soldiers, 10 Burmans, the rest Karens. A Buddhist monk has asked for baptism. Nearly 300 in the two schools, a remarkable growth. At Myingyan school two boys and one teacher, besides a Mohammedan from town, have been baptized.

## MYINGYAN

Mr. J. R. Case, who was born in this district where his father founded the station, has been transferred from Pyinmana and is heartily welcomed. He found that most of the Christians baptized by his father had remained faithful, though neglected for years. Four school boys and a teacher have been baptized, and the church has called a pastor.

## BHAMO

Mrs. Mosier, who has bravely carried on the work since the death of her husband, says the Shan-Burman department has changed hands five times in the last seven years, which explains in part the unfruitfulness in conversions. Two preachers have been employed, and made one or two tours, reporting a few who desire baptism. The church has called a pastor, and house-to-house prayer-meetings are held, to which non-Christians are invited. An attempt to open a Government High School failed, and the mission was asked to open a high school department instead.

Harold W. Smith reports for the Kachin department 228 baptisms in a field of 3,500 Christians. In Bhamo district there are 45,000 Kachins scattered in 500 villages. Many Christians are isolated, sometimes not seeing a preacher for a year or even

two or three. Four native preachers and two Karen evangelists cannot begin to cover the field. Government has undertaken the entire support of teachers in all jungle schools, making them self-supporting without interfering with the missionary's control. A weaving school has been started by Mrs. Smith, and a carpenter class for boys is projected. Rev. O. Hanson, Litt. D., says a new edition of the New Testament in Kachin is called for and he is engaged upon it. The Kachins are becoming a reading people. He says Mr. and Mrs. Smith have won the hearts of the people.

## MYITKINA

Mr. Woodbury reports a field of 160,000 reachable if workers were available. About 50,000 so-called Kachins have scarcely heard the name of Christ. With few exceptions the churches are without leaders. The mainstay of the work are the Karen brethren from lower Burma. Church members for the field 456, baptized during year 38, pupils in school 157.

## YAKA

This is the station among the Chins in the hills of Northwest Burma, opened in 1899. Mr. Cope is in charge. He has a preachers' class of Karens, Chins and Lushais. A sure cure for mosquitoes was discovered by some of the people who, in smoking them out, burned their houses and a chapel. Some of the school pupils walk six miles each way.

## THAYETMYO

Center for work among the Chins of the plains. Mr. Condict recently returned from furlough, reports for the four districts he oversees along the Irrawaddy. Southern Chins are adopting Burmese dress and Buddhism in place of their spirit worship; now is the time to win them. Over 70 children in school, most of whom become Christians during their course. Last year 13 were baptized. Seven churches with 424 members; 26 baptisms.

## MAUBIN

Mr. Chaney, in charge of the Pwo Karen work, reports touring 130 villages, traveling 1,300 miles; stay in each village from a few hours to two days, in some witnessing baptisms. Travel was by the motor boat "Harry Morris." The Lord's Supper was celebrated on board at one place, after baptisms. Number of baptisms reported at the Association, 168. Churches number 34, with about 2,000 members. Association employs three full time evangelists, its fund for this work having increased in five years from Rs. 240 to Rs. 1,100. Miss Putnam says only about 30 out of 350 pupils left the school on account of the strike; 20 pupils have been baptized; work unusually inspiring. Evident enthusiasm in the school.

## PROME

Rev. E. B. Roach reports hindrance to evangelistic work owing to growth of a number of non-Christian societies of various sorts which are making their influence felt, sometimes in petty persecution of isolated Christians, sometimes in threats where people are considering baptism. In 1920 62 were baptized.

## THONZE

Miss Peck was in charge while the Latas were on furlough. A Buddhist woman who allows Sunday school to be held in her house has put her daughter in the mission school. Much evangelistic work has been done, and over 3,000 Gospels were sold. Eight of the school girls were baptized, with a number of other converts.

## PYAPON

Youngest of the Burma mission stations, Mr. Cochrane was the first resident missionary, in 1912. He reports a year of blessing and progress. Completion of the dormitory made possible a boarding department in the Vernacular Normal Training Class. Enrolment now 185, the largest yet, despite the strike. The Vernacular School at Ayeya-by-the-Sea, passed 100 per cent, the only school in the district to make such a record, and the Government gave Rs. 500 voluntarily toward purchase of a substantial house for the school. A good number have been baptized in both Pyapon and Maubin. Mrs. Cochrane has maintained a work among children, in addition to school and other work.

## SANDOWAY

Both Burman and Chin churches report baptisms and inquirers, and members are trying to contribute a tenth of their income. Sandoway church has paid the pastor's salary in full for the first time, also raised money for a temporary house for him and bought lumber for a permanent parsonage.

## MAYMYO

The Burman church grows in work and numbers; the school grows gradually, interest of parents steadily deepening. During Miss Slater's absence, this work will be under the direction of the Cochranes.

The English-speaking Baptist Church is the only church in Maymyo for non-conformists. Several denominations engage in the Sunday services. Services are conducted in four languages representing eight races. Mr. Cochrane was transferred to this pastorate from Pyapon in November.

## THARRAWADDY

Mr. Lewis reports increase in contributions from jungle churches; boy scouts doing good work; school lost perhaps 20

by the strike. Baptisms 121; one new church admitted with 27 members, making 148 churches and 1,967 members. Thra Kya Bu has been called as evangelist to itinerate among the churches. He is seminary trained and a valuable man.

## TAVOY

George Dana Boardman started this station in 1828. Rev. B. P. Cross and Mr. and Mrs. Sutton are now carrying on the work for the Karens. Seven Karen Christian schools have been registered this year and will receive Government aid. The cash value of a teacher's salary will rarely exceed \$6 or \$7 a month! Station Anglo-Vernacular School has 175 pupils, 116 boys and 59 girls; some walk a trifling 30 miles to school. Boys and girls all work.

In the Burman work Mr. Streeter reports 45 baptized in Meegui; 11 Telugus and 2 Tamils in Tavoy. Work for Anglo-Indians has become established. Work for Burmans has been with two preachers and one Bible woman. For evangelistic work, touring in the jungle, three special Bible schools and the Wayside Rest House afforded opportunities. Buddhist girls' school has drawn heavily from the mission girls' school "A motor car adds years to the active life of any missionary."

## LOIKAW

Mrs. Johnson, who has been bravely toiling on in this distant station since the death of her husband, reports a year of suffering from drought and heat, but rich spiritual blessing. Many have given up old customs and liquor, and 33 were baptized in one village. The same good news from other villages. Church membership about 700. The Burma C. E. Union has undertaken the support of an evangelist in this field, and the C. E. societies are increasing in numbers and efficiency. Number of treatments in medical work 6,089; need of a medical missionary great.

## TAUNGGYI

Dr. Henderson reports more evangelistic work than ever before; two bands of workers toured the whole season; 20 baptisms. The work is for the Shans and Taungthus. The schools have prospered, numbers rising from 70 to 120. A Buddhist school died during the year. New school and dispensary buildings greatly needed. Between 5,000 and 6,000 patients have been treated. "Medical work is the key to the hearts of the people in the Shan states."

## MONGNAI

Dr. Gibbens, working among the Shans reports some new school buildings, erected with Government assistance; three Vernacular Schools, good centers for evangelistic work. The medical work has been a blessing to the entire section. The high price of drugs is a hindrance. "Pray for us who are out on the firing line of missions."

## NAMKHAM

Our northernmost station among the Shans. Dr. Harper reports progress in every department. Evangelists, teachers, and church promptly voted to raise a deficit of Rs. 600. School building at Mu-se, costing over Rs. 3,000 paid for by friends and contributions made by church people and heathen people interested in our work. More patients in hospital than in any previous year; treated over 7,000 patients in the two dispensaries. Weaving department interests the people. Government has increased the number of stipends and pays salaries of weaving teachers. A mulberry garden of eight acres has been planted. Church has appointed a young man as evangelist.

Mr. Sword, in work for the Kachins, reports 55 baptisms in two churches in the last six months, bringing the membership to 300; in the field there are 220 Christian houses or 1,100 Christians. There are 200 pupils in the seven boarding schools, which are great evangelistic agencies, 95 per cent becoming Christians.

## KENTUNG

In this station, near the China border, Rev. W. M. Young labored many years, with 16,000 baptisms up to 1916 when he left. Work is among the Shans and Lahus. Rev. J. H. Telford, now in charge, reports the reclamation of a backslidden village through a vision and a chapel has been built there. A beginning has been made in Bible school work, to train Lahu young men to become preachers to their people. Lahu workers are greatly needed.

## YUNNAN PROVINCE, CHINA

Mr. Young has opened up work in western China, his field including a portion of his old Kentung field. He reports 715 baptisms the past year and many villages of 100 to 150 houses awaiting baptism. In this field whole villages come at once.



## A Prayer

*Our Gracious Father, who in the years that are past, hast blessed the labors of Thy servants so abundantly, who hast been our Guide through the maze of perplexities and problems that have beset our path, we turn to Thee in adoration and trust. We come to Thee in penitence remembering the sins into which we fall so easily. In the stress and turmoil of the day let us not be fretful, impatient or unkind. Help us to find the calmness and strength that come only with the indwelling of Thy Spirit.*

*O God, the Redeemer of us all, forgive our selfish ways and help us to understand wherein we fail. Thou art our Father and knowest how deeply we need to seek Thy presence and thus to order our lives anew. Help us, we pray Thee, to find our oneness in Christ, and to put away everything that would mar our peace and concord or hinder the free play of Thy spirit in our lives. Amen.*



## Annual Reports from Mission Fields

### Bengal-Orissa

Rev. L. C. Kitchen furnishes the field report, likening the Mission to a garrison with decreased ranks, endeavoring to retain a position of strategic importance and anxiously awaiting reinforcements long deferred. After reviewing the staff changes, he says the Nationalist Movement appears to have had little disturbing effect in the Mission. Legitimate aspirations are being recognized and encouraged. Some schools were slightly affected, and in Midnapore the relations of the non-cooperationists with church and Christian community have not been pleasant. In general there is a spirit of hopefulness and faith throughout the Mission, with an open door everywhere and a willingness on the part of the native workers to cooperate in aggressive evangelism.

With regard to the Balasore church, Mr. Frost says: "As missionary pastor I have attended the meetings of the church committee. I have found the members (natives) conscientiously and sympathetically handling matters of discipline and business. I have made it my aim this year to see that the church did not forget its primary aim—evangelism. There has been good response, and in special effort the hearty support of the Sunday school teachers was secured."

Of the work among the women Mrs. J. A. Howard says that "the women in Contai zenanas have been almost universally open-minded to the gospel message"; while Mr. Howard says of his work. "The many invitations from different sections to come and preach show that the Spirit of God is moving."

Of the district work Mr. Oxrieder, who has been twenty years on the field writes: "I do not remember ever having found the people so ready to listen to the gospel message and so little given to arguing. We had a good number of inquirers, and baptized several. Two Mahata families were among these, the first of that caste ever baptized in our Mission."

The development of native leadership and transfer of responsibility to the native church received continual emphasis. The results largely depend on the individual missionary. Miss Coe has eight workers in residence; all our own girls, splendid young women, her loyal helpers in work and prayer. Since July Mr. Frost has had as headmaster of the Balasore high school a young man of the Balasore Christian Community, who went through our schools from kindergarten up, and then with money loaned by us, which he has repaid with interest, went through college and took a graduate course in teaching at a government college. There are few of his type at present. There is urgent need of a young Bengali similar to this Oriya boy, but for more evangelistic work.

The industrial work is assuming larger proportions, the work falling largely upon

the women of the Mission. The lace work in Bhimpore, developed by Mrs. Oxrieder and now in charge of Mrs. Kitchen, has become quite an institution, employing 33 workers, one-third school girls working on part time. This work pays for itself and pays rent for the use of Mission buildings. The payroll amounts to nearly 100 rupees a month (about \$33). The boys are advancing in agricultural work in connection with Bhimpore high school, time work being now provided for 125 boys for two hours daily. The outstanding work, however, is done at Balasore Boys' Industrial School, which has property increased in value from 11,000 rupees in 1918 to over 97,000 rupees now, and is doing a business of 10,000 rupees a year without a stock fund. The superintendent believes the school could be made self-supporting if it had a small capital to purchase logs two years ahead. Competent workers are being turned out, and the spiritual development is slow but encouraging.

The greatest need is for men and women willing to spend their lives with a handful of souls, working as Carey worked for his converts.

### The Japan Mission

From the report compiled by Mrs. Edna L. Gressitt we glean the following: Two world figures passed away—Marquis Okuma and Prince Yamagata. Marquis Okuma for years recommended Christianity and once denominated himself a Christian. Twenty-two members of the present Japanese Diet are Christians, and Viscount Chinda, steward to the Prince Regent, is a Christian. Out of hundreds of available candidates for student delegate to the International Y. M. C. A. Convention in Peking an Osaka Baptist, Mr. Kimura, was chosen.

Of great significance are certain groups of converts. Among the 237 added to our churches this year two classes stand out—the students and the business men. The additions to the Yokohama Church have been chiefly from the night school—young business men; and of the 28 baptized in Mr. Wynd's churches in Tokyo the majority are young business men.

Despite the appalling infant mortality—274 to the thousand in Osaka—Japan's population is rising so that the question where her people shall live is ever pressing, and next is how they shall be educated. That is vitally connected with our work. Schools are overcrowded, and many have to be turned away. At Himeji this year 26 girls, two teachers and two servants have been baptized. Two boys have been baptized at the Mabie Memorial Boys' School, a beginning. At Kanagawa 20 girls were baptized. Our schools are not only furnishing a great portion of our church members, but training leaders, especially for the women.

Growth in the grace of giving is a feature

of the year. Every church has surpassed its previous records—a total of Yen 37,850 (yen equals fifty cents) against 11,339 in 1916, a trebling in five years. Shiogama Church is raising Yen 4,000 for its new edifice. Sendai graduates are launching a campaign for Yen 10,000. The Himeji Church raised more than Yen 3,000 for building renovation, in memory of Rev. Frank C. Briggs, a bronze tablet commemorating his service.

Remembering that Japan's two great wars in this generation were with China and with Russia we see that our Japanese Christians have learned to love their enemies. To China relief went Yen 300 from Sendai school; 120 from the Bible Women's Training School and Sunday schools; 100 from the Haramachi kindergarten, Tokyo; and 57 from the Kobe kindergartens, 7 yen being all in coppers, the savings through months of the children of the poorer kindergarten. It is to feed some one in Russia that the young man in the dormitory gives up one meal daily. Himeji school sent Russia Yen 60. Other gifts have gone and will go. Now Armenia is also to be aided.

Suitable buildings are greatly needed. In Shiogama a new edifice of fitting character is a great joy. In mountain town Tono, bravely manned by Miss Buzzell, land has been bought and money is in hand for a Christian Community Center building. At Waseda the wonderful Scott Hall is in service and Alvah Hovey Memorial started.

Half the reinforcements needed have been added to the force, but the open doors call for the other half.

### East China Mission

Dr. J. T. Proctor makes the report. Political and commercial conditions depressing, reacting upon all Christian activities except those centering in educational institutions. The Mission has made considerable progress, but not outstanding except in the schools, which have been full. A three-days' retreat in February was spiritually helpful. Community center work has been pressed in three places. For several years the Shanghai Baptist College social science department has conducted a social center in the Yangtzepoo district of Shanghai. This center collected locally about \$16,000 and ministered to thousands of people in the greatest industrial center of China through night schools, day schools, kindergarten and special classes in mills and offices. Center activities were also begun at Hangchow and Ningpo. No work in recent years seems more full of promise.

Mr. T. E. Tong and Mr. Hylbert have been collecting funds and preparing for the opening of a middle school in Tinghai in the Ningpo field. Much will be heard of this school in future. Approximately \$250,000 has been collected locally for endowment and plant, and the points of contact established with Chinese business men

and others of large influence in securing this fund will mean much for the whole Christian program. The Ningpo station has had a year of progress. At the Association over 100 delegates were present. A cloudburst which did enormous damage and created famine conditions opened the way for Mr. Hylbert to join the Chinese gentry in raising and distributing a large famine relief fund, and the outcome won him the confidence of the commercial leaders of the district.

In Shaohsing the evangelistic work was one of reorganization, the territory having been divided into three districts, with an ordained pastor in each made responsible for the work under the general supervision of Mr. Ufford and Pastor Nyi, district pastor for the whole field. An interesting experiment has been the appointment of Miss Nyi Shi-mai as acting principal of the girls' boarding school at Shaohsing during the furlough of Miss Van Hook. Miss Nyi is the daughter of Pastor Nyi, and a recent graduate of Ginling College. She is winning the confidence of all. This is the first time in the history of the Mission that so much responsibility has been given to one of our Christian women.

The Kinhwa city church has a new pastor, Rev. C. D. Tsoh, who resigned as associational missionary to accept the pastorate. He is a strong leader and his work has given great encouragement to the church. The hospital in Kinhwa is in Shaohsing has had a good year.

The Huchow district association had over 50 delegates present, and promises to render large service to the leaders in that section. The women's school under Miss Jones is attracting wide attention. At Hangchow the unusual progress in Wayland Academy has been the prominent feature in the work. The evangelistic spirit in the student body has been strong. The community center is furnishing a new outlook for the local church. The second church in Hangchow has become self-supporting.

At Shanghai Mr. T. C. Wu has had his first full year as pastor, and his congregation is rapidly growing. The financial strength was never greater, and the demand for an adequate church plant is pathetic. Mr. Wu is finding his place in the Shanghai community among Christian leaders of all denominations. During 1921 Shanghai gained two medical workers—Dr. Lawney of the Margaret Williamson Hospital and Dr. H. W. Decker of the Yangtzepoo social center. Large progress has been made along every line in the college, as our readers know.

#### Belgian Congo Mission

Dr. Catharine L. Mabie compiled the report. The year 1921 will be looked back upon as of very unusual significance. Marked events were the secretarial visit of Dr. Lerrigo; the investigation of the educational accomplishments and needs of the colony by the Phelps-Stokes Educational

Commission; the General Conference of missionaries of equatorial Africa; and our own Mission Conference. In three strenuous months Dr. Lerrigo visited all the stations except Mukimvika, attended the two conferences, had two important interviews with Governor General Lippens, and visited several stations of other Missions. "His enthusiastic appreciation of the Mission's achievements, his optimistic faith in us and in the future of our field renewed our faith in God, our Mission and ourselves, and we earnestly hope they may quicken a like appreciation and faith in our home constituency which will result in the appointment of new missionaries, with funds sufficient for the normal development of the newly adopted policy."

The educational work has not measured up even to moderate standards of excellence, and educational means have not been developed to train a ministry or teaching staff with which to nurture the fruits of the growing evangelistic work, much of which is therefore evanescent. Better teachers, better supervised schools and more literature are the immediate imperative needs of all Congo missions; also much more industrial and agricultural training in school curricula. The Field Conference adopted the educational policy approved by the General Conference. This plans for better supervision of village schools; boarding schools for boys and girls at all central stations; union higher schools in each of the larger language areas; and for developing Kimpese as the school of this type for Lower Congo. To this the trustees of the Congo Evangelical Training Institute have given assent. The need now is trained educationalists to put the program through.

The "prophet movement" is described, also the mass movement toward Christianity. With both of these our readers have been made familiar. The revival still continues unabated throughout the large Sona Bata district, and hundreds are awaiting baptism. From Banza Manteke field Mr. Geil reports 1,160 baptisms, 459 restorations. With the prospect of further large ingatherings through the coming year, staffing conditions are appalling. Unless these crowds of ignorant, illiterate natives, so illy prepared for church membership, can be trained, large numbers will fall away. Yet all missionaries of experience on Lower Congo are due home on furlough in the immediate future, and most of them cannot with safety long defer furlough. How to keep the Kimpese school open next year is a problem, for want of a teaching staff. The greatest and most immediate need is for new missionaries.

At Mukimvika the work has of necessity been left in the hands of native teachers poorly equipped for the heavy responsibilities. The Portuguese government's insistence upon enforcing an old law requiring all schools to be taught in Portuguese has interrupted all school work in the district, and Mr. Geil has had to withdraw

his teachers from the Portuguese towns of the Noque district. His report on the work in Banza Manteke consolidated district shows much satisfaction. The full expense of all village and outstation work has for the first time been assumed by the natives. An every-member canvas resulted in largely increased contributions, and the native church on its own motion increased the pay of teachers and evangelists, the first increase in years. Contributions for the year amounted to 14,575 francs, and the new year began with a balance in hand. Many more teachers would be supported by the towns were they available. After an interruption of nearly twenty years a boarding school work has again been established, under Mrs. Geil and Miss Yost, with 50 students. There ought to be 200 in the near future.

At Sona Bata, where for some months Mr. and Mrs. Moody held the field alone—Mr. Moody attending twelve special meetings at which over 1,000 were baptized, besides 350 at Christmas—reinforcements have since come, but there is need for two doctors, and an adequate staff.

At Kimpese the number of teachers in training is a disappointment, but in no wise conveys an idea of the amount of educational work going on. The twelve regular students have wives, and their children with others resident give an average attendance at the practice schools of 75. A workmen's school averages 30, an evening school for workmen from a neighboring plantation 35—about 160 in all. Dr. Mabie has a men's Bible class Sunday mornings with 75 to 100 attending. Sunday services crowd the chapel. An inquirers' class is held weekly, and hundreds of patients from a territory fifty miles in radius are treated at the dispensary, whose door is always open to the needy and suffering. The new plan for student self-maintenance has been happily started. Several thousand feet of fine lumber have been gathered and partially prepared for the permanent buildings by workmen and students.

Tshumbiri prized Dr. Lerrigo's visit, for the prophet movement wrought havoc there, showing itself decidedly anti-white and semi-political, so that true Christianity became unpopular. Many arrests were made, including prominent church members, and the whole district was in a state of great agitation. Contributions exceeded those of the previous year. Mrs. Metzger had a heavy year's medical work, besides much station responsibility during Mr. Metzger's frequent absence itinerating or on mission business.

At Ntondo the baptisms numbered 124, restorations 34. Basketry and mat weaving have been featured in the girls' school, and Mr. Rodgers has taught carpentry and shop work to the teachers who come to the station for intensive periods of instruction. Miss Hagquist had to run dispensary and hospital while Dr. Ostrom was on furlough. Considerable time was spent in field itiner-



ation by Mr. and Mrs. Marsh and Mr. and Mrs. Rodgers.

Vanga rejoiced in the return of Dr. and Mrs. Leslie, with their eldest son Henry Richards Leslie, who proposes to build the Mission a beautiful station on the fine site now occupied by temporary adobe buildings. Mr. Leslie is our first second generation missionary and therefore doubly welcome to the joys and problems of Congo missionary service. Mr. and Mrs. Nugent must leave on furlough, so that the Leslie's will be alone once more. Sleeping sickness injections have been given in 300 cases, and 150 hospital patients cared for. About 250 children, 50 of them girls, are in the station boarding school.

#### K. O. Broady, D.D., LL.D.

Attention was called in the May issue of *MISSIONS* to the death of Dr. K. O. Broady, the "grand old man" of the Swedish Baptists. It was the privilege of Associate Secretary William B. Lippard of the Foreign Mission Society to call upon Dr. Broady in December, while Mr. Lippard was in Europe distributing the cargo on the "Ship of Fellowship." At that time Dr. Broady was in good health, although naturally somewhat feeble because of his age, as he was then in his ninetieth year. Mr. Lippard was thus the last American who had the privilege of shaking hands with this distinguished Baptist leader, and he will long remember the half hour that he spent with this devoted follower of Christ.

At the meeting of the Board of Managers of the Foreign Mission Society held in New York, May 23, 1922, the Board, on recommendation of its standing Committee on Resolutions, unanimously adopted the following:

#### RESOLUTION UPON THE DEATH OF PROFESSOR KNUT OSCAR BROADY, D.D., LL.D., OF STOCKHOLM, SWEDEN

In the death of Professor Knut Oscar Broady, of Stockholm, Sweden, who passed to his eternal reward on March 13, 1922, at the age of ninety years, the members of the Board of Managers of the American Baptist Foreign Mission Society feel they have been called to say farewell to one of the noblest and most useful servants of Christ it has been the Society's rich privilege to sustain.

After a term of service in the Swedish navy, he came to America from his birthplace in Upsala in 1854. While in New York City he was converted through the influence of Gustaf Palmquist, a Swedish Baptist pioneer then working in this country. He was baptized into the fellowship of the Tabernacle Baptist Church of New York. The following year he entered Madison (now Colgate) University from which he graduated in 1861. His alma mater afterwards honored him with the degrees of D.D. and LL.D. He at once entered the United States Army as a captain, and served with distinction, being

twice wounded, in the Civil War. At the expiration of his three years' term of service he left the army with the title of Brevet Colonel. He then decided to enter the ministry, and became pastor of the Baptist church at Ilion, N. Y.

After two years he was urged by Rev. Andreas Wiberg, a Baptist who was a converted Lutheran priest, to return to Sweden to take charge of the Theological Seminary which the Baptist Convention of Sweden had decided to establish. When application for financial aid for the work in Sweden was made to the American Baptist Missionary Union the request was granted, and Mr. Broady was appointed

He was always intensely loyal to his convictions and did not fear the face of man. His strength gradually abating, but with his active mind clear to the last, he came to his last Sunday—"my great day, my feast day," he called it—as if he knew he would not see another on earth. Watched by three of his children who were in Sweden, his face grew suddenly radiant, and the veteran servant of Christ raised his head as if he already heard the welcome of his Lord. Then, sinking back upon his pillow, he fell asleep like a little child who is well content.

The funeral services were held in the First Baptist Church, where the sermon was preached by the pastor, Rev. Hjalmar Danielson. Among the tributes paid to the memory of the beloved leader was that of His Highness, Prince Oscar Bernadotte, next eldest brother of King Gustaf V. The Prince spoke as the President of the Society for evangelical work among the soldiers of Sweden, of which Dr. Broady was one of the charter members.

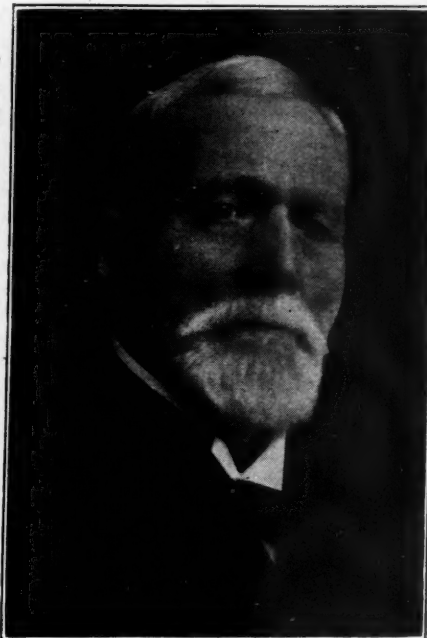
The coffin was borne to the grave wrapped in the Stars and Stripes and in the Swedish flag. Between two and three thousand people gathered at the grave to pay the tribute of a tear to this faithful shepherd, this inspiring teacher, and this loyal-hearted disciple of Jesus Christ.

*"Well done, good and faithful servant, enter thou into the joy of thy Lord."*



#### From the Editor's Note Book

Musing on the inestimable value of an incorrigibly optimistic spirit in a pastor, and on the incalculable influence of a pastor imbued not only with optimism but also with missionary interest world wide and fervent, the observer was led to recall some of the pastors of this type whom he had known. There was Dr. John Peddie, for example, an unusual preacher but still more unusual man. Optimism beamed from him. And his churches caught the missionary contagion from him. Eloquent, strong man yet humble as a little child, a lover of his Lord and Master—a great heart. Then memory turned to Dr. Alexander Blackburn, overflowing with enthusiasm, irresistibly optimistic, always finding the silver lining, assuring you that it took a sun somewhere to make a shadow. In his pastorates from Portland, Oregon, to Cambridge, Massachusetts, with Chicago and Lafayette between, his churches East or West could not escape his buoyant spirit or his missionary zeal. These good men had their disappointments and trials and sorrows, as all of us do, but nothing could overcome their faith in God or make them distrust final victory. They were not impractical visionaries—church leaders and builders, on the contrary. The church needs such leaders just now—men whose unshakable faith in Christ makes them inspiringly optimistic.



K. O. BROADY, D.D., LL.D.

by the Board for the purpose of founding a Theological Seminary in Sweden. The new Seminary was opened in Stockholm in July, 1866. Since that time more than 600 young men and women have been trained for service in Sweden, in the United States and in foreign lands.

Here for forty years Dr. Broady, as president and teacher, exerted a profound and far-reaching influence. Not only in the professor's chair, but also in the pulpit he was a man of remarkable gifts. When he acted as assistant preacher of the First Baptist Church of Stockholm, the church was always crowded and there was a continual spirit of revival. In one year 436 persons were converted to Christ. He possessed a triumphant faith, and knew the way to power through a life of prayer. As his years increased his influence was felt in ever-widening circles throughout Sweden. He possessed the grace of an abounding hope, and his great heart never faltered in its assurance of the steadfast advance of the kingdom of God.

## Suggested Promotional Program for 1922-23

### KEY WORD—PERSONAL RESPONSIBILITY.

Personal responsibility can not be delegated.

YEAR'S TEXT—"Lord, what wilt thou have me to do?"

### OUR OBJECTIVES

I. Our objective is to reach the last member of the last church with the call to active service and acceptance of a definite part in providing the money required for our local needs and for our world-wide Missionary Enterprise. This means that every member of a Baptist Church shall be

- (1) An informed member.
- (2) A praying member.
- (3) A giving member.
- (4) A soul winner.
- (5) An exponent of Christ's teaching in community life;

Through the

- (a) Study of the Survey to Date—The accomplishments and the unfinished task.

Through the

- (b) Use of a Cycle of Prayer in every Baptist church, by every member, every month.

Through the

- (c) Adoption of special topics for emphasis each month and the observance of special days in the Sunday schools.

### II. FINANCIAL OBJECTIVE

A total of \$10,000,000 paid in by April 30, 1923.

### SUGGESTED CYCLE OF PRAYER

#### A. OUR CHURCH

First day of the month. The church as a force for righteousness in the community.  
 Second day—The Pastor.  
 Third day—The Deacons and Trustees.  
 Fourth day—The Sunday School and Young Peoples' Societies.  
 Fifth day—The Woman's Societies.  
 Sixth day—The Laymen.  
 Seventh day—The individual in relation to the church.

#### B. OUR DENOMINATIONAL ORGANIZATIONS, THEIR WORK, OFFICERS AND REPRESENTATIVES

Eighth day—The Northern Baptist Convention, the General Board of Promotion.

Ninth day—American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society.

Tenth day—The American Baptist Home Mission Society and Woman's American Baptist Home Mission Society.

Eleventh day—The American Baptist Publication Society and Ministers and Missionaries Benefit Board.

Twelfth day—The Board of Education,

including the Department of Missionary Education, our Schools and Colleges.

Thirteenth day—The State Conventions and City Mission Societies.

Fourteenth day—Our denominational Press.

#### C. OUR WORK AND WORKERS ABROAD

Fifteenth day—India, including Assam.

Sixteenth day—Burma.

Seventeenth day—China.

Eighteenth day—Japan.

Nineteenth day—The Philippines.

Twentieth day—Africa.

Twenty-first day—Europe.

#### D. OUR WORK AND WORKERS AT HOME

Twenty-second day—Negroes.

Twenty-third day—Indians.

Twenty-fourth day—Orientals.

Twenty-fifth day—Alaskans and Mormons.

Twenty-sixth day—Latin Americans.

Twenty-seventh day—Europeans.

Twenty-eighth day—Rural and Mining Communities.

#### E. OUR COUNTRY

Twenty-ninth day—National Government.

Thirtieth day—State and City Governments.

Thirty-first day—International Relations.

#### SUGGESTED LIST OF SPECIAL TOPICS FOR EMPHASIS EACH MONTH

May, June, July, August—Assemblies, Associations and Conventions.

September—Facing the task: Rallying the forces of the local church for the season's work.

October—Stewardship of talents, time, mind, money.

November—Evangelism, including training classes for soul winners.

December—The Life of Christ, its meaning for the world.

January—Prayer, including Week of Prayer, Revival of the Family Altar.

February—Our Bible, its origin and message.

March—Life Service.

April—Our Treasury—a forward look.

#### SPECIAL DAYS FOR EMPHASIS IN OUR SUNDAY SCHOOLS

These are for information and inspirational opportunities for over-all giving, gifts to be a part of work is emphasized on the special days.

Children's Day—The work of the American Baptist Publication Society.

Rally Day—The Local Church.

Thanksgiving Day—Ministers and Missionaries Benefit Board.

Christmas Day—The Work of the Home Mission Societies.

Educational Day—Board of Education.  
 Easter Day—The Work of the Foreign Mission Societies.

### THE PROMOTION PROGRAM

I. *Stewardship.* Enlist every member as a Christian Steward, recognizing the tenth of one's income as the normal minimum standard of giving.

II. *Every Member Canvass.* Make a united canvass of the whole membership of every local church for its own needs and for the general denominational benevolences represented in the New World Movement.

III. *Use Appropriate Literature* constantly for the cultivation of interest, local and worldwide.

IV. *Use Missionary Deputations,* missionary conferences, stewardship discussions and stereopticon lectures.

V. *Organize for the Whole Task*

1. Local Church; 2. Association; 3. State Convention; 4. General Board of Promotion.

VI. *Make Regular Reports*

1. It is desirable that there shall be monthly reports in the religious press of returns from states as to (1) number of baptisms; (2) tithers secured; (3) number of churches using program; (4) amount paid on New World Movement Fund.

2. It is desirable that there be monthly reports in the state bulletins from churches as to 1, 2, 3 and 4, as above.

### DETAILS OF METHODS

I. The General Board of Promotion will have available literature relating to all objectives.

II. *Stewardship.* The plans of the Stewardship Committee of the Administrative Committee will be followed in all stewardship promotion.

III. Details of every member canvass:

(a) It is desirable that a double pledge be made, which will indicate the amount to be paid toward the current expenses, and separately, the amount to be paid toward the New World Movement.

(b) It is desirable that there be regular weekly payments of pledges by every pledger.

(c) It is desirable that the local church have a separate treasurer for each fund and a financial secretary or secretaries.

(d) It is desirable that there be regular monthly remittances by the church treasurer to the state office.

(e) It is desirable that there be two (2) general pay-up periods during the year, one beginning the third Sunday in October, the other the first Sunday in April.

#### IV. Details of Organizing for the Whole Task

This suggested organization of the local church will be given in the September issue.





## FROM THE WORLD FIELDS



### THE HELPING HAND

EDITED BY MRS. ANDREW MACLEISH

#### The Continuation Campaign

The largest and most engrossing task of the year has been the Continuation Campaign. Nothing has so stirred the Baptist women. At no other period in the history of woman's work have they all, from the national headquarters to the local circles, worked so enthusiastically, so tirelessly, and so thoroughly.

The quota assumed by the women, to be raised by April 30, 1922, was \$2,000,000. Of course this was impossible depending upon human strength, but the women turned to a higher power than their own. They chose as their motto, "Have Faith in God." They took Christ's promise concerning the removal of the mountain for their stimulus, and for their hymn, "Faith is the Victory." Then they published that wonderful little leaflet, "Standing on the Promises," and the work began.

The organization effected to carry the campaign was as simple as possible. A National Campaign Committee was formed, consisting of Mrs. Coleman, Mrs. Moor, Mrs. Westfall, Mrs. Judd, and Miss Burton, from the Woman's American Baptist Home Mission Society; Mrs. Goodman, Mrs. MacLeish, Mrs. Howard Wayne Smith, Mrs. Montgomery, and Miss Helen Hudson from the Woman's American Baptist Foreign Mission Society. To these were added District and State Campaign Directors, Associational and Local Key Women. These women rendered valiant, tireless and sacrificial service.

The World Wide Guild and Children's World Crusade each accepted a share of the quota. The World Wide Guild, with the slogan, "We Will Give," took as their responsibility \$50,000. The Children's World Crusade agreed to try to raise \$6,000, and toward this end they filled dime containers the length of a foot rule and made love chains, each link of which stood for ten cents gained by work or sacrifice. The results of the efforts of these two organizations appear later in this report.

The story of the many individual gifts made in devotion and sacrifice will never be wholly known to any but the Father who seeth in secret, but here are just a few: An annuitant turned a newly drawn annuity of \$1,000 back into the treasury. One of our retired missionaries has earned her gift by knitting. The children at an

Italian Christian Center gave \$3.40 all in pennies. An old lady in the Baptist Home for the Aged gave \$5 from her yearly income of \$18. The missionaries at one station have each given one month's salary. Two women, associate pastors of a little church in Maine, sent the following note: "Following the example of our missionaries in Burma, we are glad to give a month's salary to the women's Continuation Campaign, and are herewith enclosing a check for \$84." The gift of the girls at the Tura Girls' School, Assam, represented 14,000 hours of work.

An Extension Visitor in California reports \$500 given to the New World Movement by one of her Extension Members. The visitor writes: "She is a lady almost eighty-two years old and has been very ill this winter, which has used up all her small income, but she is going to take this money from the bank to pay the pledge due the New World Movement before the first of May. She has read every bit of the literature and that has done much to strengthen her interest. She is very deaf, but has read all the books in our District Reading Contest since it started and reads MISSIONS as soon as it comes. (Of course this dear woman will read all about herself and this gift of hers, if she "reads MISSIONS as soon as it comes," but we don't think it will hurt her a bit, and we are glad to have her know something of our appreciation of her generosity and faithfulness. Such an example helps greatly.—M.)

There was a designated gift of \$10,000 to be applied toward the Bible Training School at Nellore, South India, of which Miss Marguerite Moran and Miss Geneva Brunner are in charge; and another of \$5,000 for the missionaries' house at Sandoway, Burma. Miss Helen Bissel and Miss Ina Fry have been living there a week's journey from the nearest mission station. The house in which they live is unfortunately on low ground and every year is flooded so that the floors have become warped and rotten. This gift will make possible a new house on higher ground.

And so we could continue telling of the many, many love gifts that have come. While we regret the jeopardy to our missionary work because of the financial stringency, yet we rejoice in the new discovery of the many loyal friends who are determined that the work which the Lord has blessed so abundantly during the last fifty years shall not be curtailed.

#### Reports From Here and There

This section, which will be read at mid-summer, is being prepared before the first of

June, and some things are not yet known which may be common property by July and August. But—the editor is going to confide to you one sad little fact. We shall probably never know *all* that the women gave this year, for in many cases the money, as sent in from the churches, was sent in lump sums—that raised by the women through the Continuation Campaign not differentiated from the rest of the church's giving. Of course it all goes to the same good ends, so we need not be too disturbed. If the treasurer of each woman's circle will take the responsibility next year of informing the State Director of Promotion how much was raised in her church toward the Continuation Campaign we shall know in the future all that we have accomplished.

Here are some things that we do know now. Connecticut stands all by herself, so far as is now known, as a state that went nobly over the top. Her quota was \$37,500, and she raised \$47,674. (This is the editor's (Mrs. M.'s) native state, and she is consumed with pride.)

Complete reports from all the districts are not yet available. New York reports \$88,934, New England \$80,993. Of states that have done well, New Jersey reports \$7,636, West Virginia \$17,424, of which the W. W. G. gave more than \$4,500. Southern California gave \$40,000, and was the banner state for the C. W. C. The total for Michigan is expected to reach \$50,000.

#### BY-PRODUCTS

One happy result of this campaign has been that many churches which had heretofore refused to have part in the New World Movement have now, through the interest of the women and a better understanding, come heartily into the Continuation Campaign and the whole great denominational advance.

The following extract from a letter to one of the district directors indicates the spiritual returns:

"This I know—the Baptist women of this state will never be the same women they were before the Campaign started. It is simply impossible. I do not know who was inspired to give us the emblems, the slogans, the songs—but these alone have put such courage, such devotion to Christ in our hearts that we must forevermore be stronger Christians. The whole program of prayer and information has been wonderful. Women who never before had any special interest in the work have been awakened and as a result have joined the Society and contributed generously. One Albany woman said that she had worn old clothes in order to give to the war chest

and that she was ready to wear them again for missions."

The Campaign stimulated people's ingenuity. The Baptist women of Iowa decided to give the eggs laid on Sunday to this end. (Notice that this is more than a tithe.) Women in the cities, interested in the same cause, arranged for their sale and much money found its way into the Lord's treasury.

#### OUR GIRLS AND OUR CHILDREN

But best of all is the report of the W. W. G. and the C. W. C.

#### CHILDREN'S WORLD CRUSADE

The quota given the C. W. C. for three years was \$6,000. The receipts for this one year are \$9,067.60.

Receipts from districts: New England, \$1,000; New York, \$913; Atlantic, \$1,685; Wisconsin. Yet at a recent meeting of the Woman's Missionary Society there, nine Syrians had a part in the program. Two of them sang "Jesus Loves Me," and one of the young men spoke. In order that the men of the church might participate in the Syrian treat, the meeting was held in the afternoon and evening, with a buffet supper. The cordiality of their American neighbors made this a mountain-top experience for the Syrian guests. Who can measure the value for America and for Christ of such a missionary meeting?

#### THE WORLD WIDE GUILD

Three-year quota, \$50,000. Quota for first year, ending April 30, 1922, \$16,666.66. Pledges received and paid April 30, 1922, \$36,588.01.

#### REPORTS BY DISTRICTS

	Quota	Pledged
Atlantic . . . . .	\$2,000	\$4,674.00
New York . . . . .	3,332	5,800.60
New England . . . . .	2,000	4,684.46
East Central* . . . . .	2,000	10,617.49
Central . . . . .	1,833	2,600.00
West Central . . . . .	1,333	1,520.00
Northwest . . . . .	1,333	2,390.40
Rocky Mountain . . . . .	500	1,984.30
Columbia River . . . . .	835	399.05
South Pacific . . . . .	1,500	1,917.66

\$16,666 \$36,588.01

\*The banner district.

This record represents receipts on year's quota of 155%; and 73% in one year, of the three-year quota.

Let us take off our hats to the rising generation!

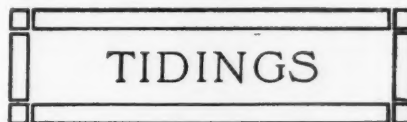
#### OUR WORK IN THE ORIENT

This year a supplement to "Our Work in the Orient" has been prepared, bringing the report of our work on the foreign field up to date. This supplement is called "The Progress of the Kingdom." It will be sold for 15 cents. It is to be used in connection with "Our Work in the Orient" for 1921. The two will be sold for 25 cents.

#### ECONOMY IN THE WORK AT HOME

In view of the fact that our receipts for the year just closed did not meet our operating budget, the closest economy in every direction is necessary. The Executive Committee therefore, at its meeting in May, voted to send literature for the

Extension Department but three times this year, in place of four as has been the custom. The packets usually sent out in July will be omitted, and those for the following quarter will be sent early in September rather than in October. The Woman's Home Mission Society joins us in this action.



EDITED BY CONSTANCE JACKSON

#### Field Notes

A long cry from the sunny skies of Syria to the First Baptist Church of LaCrosse, Wisconsin. Yet at a recent meeting of the Woman's Missionary Society there, nine Syrians had a part in the program. Two of them sang "Jesus Loves Me," and one of the young men spoke. In order that the men of the church might participate in the Syrian treat, the meeting was held in the afternoon and evening, with a buffet supper. The cordiality of their American neighbors made this a mountain-top experience for the Syrian guests. Who can measure the value for America and for Christ of such a missionary meeting?

From our Baptist Christian Center in Los Angeles among the Spanish-speaking people in the United States comes this message to the readers of MISSIONS: "Tell the Baptist people of America that their money is well spent when they put it into Christian Centers! Do you know how many little foreign girls are just *aching* to study music who could never have a chance were it not for our Christian Centers? A splendid Baptist woman in Los Angeles who usually charges a dollar a lesson gives them to our little new Americans for twenty-five cents. They are bright children, and will be splendid musicians some day. How inspiring it all is, and how happy I am that we can give them Jesus Christ along with our other services for them. It would all be so empty without the message of salvation. True, it would help them to be happier in this life, better citizens, and better parents—but it would be hauntingly vacant without the assurance of a Saviour."

There are no more interesting "heart stories" than those which come from our Christian Centers. From Judson Neighborhood House in downtown New York come these: "Gracie was suffering from a skin disease, caused by lack of cleanliness. In her play-club an opportunity was given her for a shower bath. She was afraid, and her mother even more so. But we urged and at last the clothes were allowed to be taken off. The little body, with dirt ground into the pores, and covered with sores, went under the warm shower. The

scared expression gave way to a smile—the smile to a laugh. Next week she came of her own free will, and now when the baths are out of order no one is more distressed than Gracie."

"For a whole winter the girls of one of our clubs had cleverly concealed the fact that outside several were not on speaking terms with others. It was Easter week. A game had just been played which called for forfeits, and the last one called for Anna to call on Louisa who was to act as hostess. Unconsciously the secret came out: "What, Anna shake hands with Louisa? She can't—she's mad at her." We talked about anger, we compared experiences and showed why it didn't pay, and ended with the decision to all shake hands with Anna. All? No, the victory wasn't yet complete. One of the girls who is in many respects the sweetest still held out. We waited. Then one of the girls said, "You won't shake hands and this is Easter week—and you are the Easter angel in the Pageant?" The words brought remorse, and peace prevailed once more in our midst!"

The Bible and Teacher-Training classes in Chattanooga, Tennessee, have just completed a most successful year. Miss Nellie Bishop, whose excellent work in connection with this endeavor has meant much to the Negroes of the South, writes: "All the members of my classes not only passed but made very good grades, no one falling below 80 and almost everyone reaching 90. I have regular pupils now from 12 churches in the city and suburbs, and several of the pastors who formerly thought little of the matter now say that their churches are being made over. During my first years here I found it so hard to get people even interested in learning, much less *teaching*. Today things have changed, the people are *hungry* for the Word, and on the part of many there is a willingness to teach as much as they know. I have a class of young ministers in the Chattanooga Baptist Institute who have made splendid progress. One of the members has a church in the country where he has had 40 conversions, organized the converts into classes for instruction in Christian living, has a teacher-training class, and has already accomplished wonders. If I can live to finish teaching the courses of study laid out for these young men and women I shall feel that life has brought me much of what is best."

#### MATHER INDUSTRIAL SCHOOL

A note from Miss Carrie A. Hunt, principal of Mather School at Beaufort, South Carolina, says: "All of our students took their stand for Christ this year, and thirteen were baptized in the Bay, while others will unite with their home churches." That is typical of Mather's influence.

Anyone who doubts the evangelistic character of our mission school work has only to get the record to be convinced.

(Continued on page 438)



## FROM THE FAR LANDS

### Prof. Saburo Yasumura, A.B.

Professor Yasumura, of the new Mabie Memorial School in Yokohama, is so well known in America that the accompanying picture will interest his former friends. He is a native of Morioka, our northernmost Baptist station in Japan, whence have come many strong workers. His university course was taken at Denison and followed by special study at Dr. White's school in New York. On his return to Japan he spent some time as a Y. M. C. A. worker among the Japanese troops in Siberia, gaining valuable experience in addition to the direct services which he rendered.

He married a young lady who was identified with our Baptist Tabernacle in Tokyo. Mrs. Yasumura spent seven years in Hawaii and so has a wider experience than the average Japanese young woman. The picture was taken when their little daughter, Amy, was a little over eighteen months old (March, 1922).

Mr. Yasumura teaches English in the Mabie School, but of greater importance is his work among the students of that school, whom he earnestly endeavors to lead to Christ. His exceptional knowledge of English has enabled him to render unusual services as a translator on occasions when Americans and others traveling in Japan have delivered speeches. The visit of Drs. Franklin and Chamberlin now in progress has been made more fruitful by the efficient service of Mr. Yasumura, who has translated English into Japanese and Japanese into English most faithfully during conferences between Dr. Franklin, Dr. Chamberlin, and Japanese Christians. Prof. Yasumura is one of the outstanding men among the younger generation of Japanese Christians, and gives promise of a long and effective life in the Master's service.—*D. G. Haring.*

### EVANGELISTIC MEETINGS IN THE METROPOLIS OF THE ORIENT

The Tokyo missionaries have had great cause for rejoicing in the remarkable series of evangelistic meetings held in the Baptist churches of the city this spring. These were planned and carried out as a part of a general campaign in connection with the Baptist Forward Movement of Japan. They were preceded by many preparatory meetings for prayer and organization, culminating in a joint rally on the lawn of the theological seminary. The preacher for the entire series was a Japanese evangelist well known and commended in all Christian circles in Japan. Meetings were held in the various Baptist churches in turn. In all there were constant advertising and intense personal work. As a result, from fifty to 150 decision cards are in the hands of the pastor of each of these



PROF. SABURO YASUMURA AND FAMILY

churches. Many have been baptized and baptisms are continuing weekly. "It cannot be said that our day of opportunity in Japan is past," writes one of the missionaries. "It is just dawning. Our churches are growing in numbers, in membership, in self-support. With our new equipment in church buildings and schools and our young people in training we are preparing just in time for the ripening harvest."

### A Letter From Esthonia

The following communication was received by Commissioner J. H. Rushbrooke and after being translated by Miss Weber, his secretary, was forwarded to Secretary Liphard of the Foreign Mission Society. The letter is signed by Mrs. Mary Corjus, wife of the secretary of the Esthonian Baptist Union and conveys to the children in America, who helped to fill the "Ship of Fellowship," the gratitude of the children of Esthonia who received the toys which accompanied that relief ship.

*My dear Dr. Rushbrooke:*

Many of those dear children across the Atlantic placed their greetings into the shipment of toys that came on the "Ship of Fellowship" and also added their names. Some of them I could not read and many were without addresses, but I must send through you a word of thanks because they have shown so much love to our poor children in Esthonia. This expression of gratitude comes somewhat late, as I have been very ill for a long time and thus could not attend to the matter.

I wish I could transport to America the radiant eyes of these poor, often very ragged children in Esthonia, and their mouths opened wide in astonishment at all the good things which they received.

Many of these children were born just before the war or during the first year of the war, and they had never seen any toys like those which came on the "Ship of Fellowship." Now they can touch and call their own things of which they had never dreamed.

In our chapel we have heartily prayed for all those dear children across the Atlantic, and that God, who is rich in grace and mercy, may grant to those dear ones that they should never have to suffer and should always have the open heart and the open hand for the poor and needy. When our Lord and Saviour returns, may the children of America, of England and of Esthonia all gather near Him. On behalf of the children,

MARY CORJUS.

### COMMENCEMENT AT THE JARO INDUSTRIAL SCHOOL

Commencement at the Jaro Industrial School in the Philippines was of course one of the greatest events of the year. The exercises were much like those in this country, beginning with the Junior Class play, a thrilling story of Civil War days, followed by the class day exercises, the baccalaureate sermon, commencement itself and the alumni banquet. On Sunday morning at seven o'clock thirteen boys made a public confession of Christ and were received into the church at the morning service. This brought the total number of baptisms for the year to fifty. "It seemed very fitting," writes one of the missionaries, "that baptismal services should have a place on the Commencement calendar of a school which has for its highest aim the very thing which was culminated by that service."



### Foreign Missionary Record

#### SAILED

From New York City, May 16, on the *Mauretania*, Rev. and Mrs. P. A. McDiarmid and Miss Edna Oden for the Belgian Congo.

#### ARRIVED

Dr. and Mrs. H. W. Kirby and four children of Jorhat, Assam and Rev. John Dussman of Vinukonda, South India in New York City, May 22, 1922.

Dr. L. W. Cronkhite of Bassein, Burma in New York City, May 26, 1922.

Foreign Secretary and Mrs. J. C. Robbins and Rev. and Mrs. H. E. Safford of Rangoon, Burma in Boston, May 26, 1922.

Dr. and Mrs. J. C. King and child and Miss Frances Cole of Banza Manteke, Belgian Congo, in New York City, May 27, 1922.

Dr. and Mrs. Joseph Taylor of Chengtu, West China, in New York City, May 27, 1922.

Dr. Catharine L. Mable and Rev. S. E. Moon of Kimpese, Belgian Congo, in New York City on June 2, 1922.

#### BORN

To Rev. and Mrs. E. H. Giedt of Kityang, South China, a son, May 16, 1922.

To Dr. and Mrs. H. Ostrom of Ntongo, Belgian Congo, a daughter, Elenor Marianne, May 19, 1922.

To Mr. and Mrs. George W. Supplee of Impur, Assam, a daughter, Helen Ruth, May 10, 1922.

To Mr. and Mrs. C. H. Whitnah of Rangoon, Burma, a son, May 11, 1922.

## FROM THE HOME LAND

### Three Demonstration Enterprises

BY REV F. J. REID

Three of our enterprises in Oregon are serving God and the people in an unusual way: the "Hut" at Powers, the Baptist Community Church at Monmouth, and the Church at Astoria. Other churches are so situated that some features of their work present considerations of peculiar interest. At the very center and heart of all our enterprises is the passion for evangelism manifesting itself equally in the city, the village, and the country side. The Baptist churches in Oregon are far scattered through an immense territory. Some of the more isolated are fifty miles from their nearest neighbors. With the exception of the churches in Portland, our one large city, the others are maintaining their work in solitary zeal, in city or country, for Portland is the only city in Oregon that contains more than one Baptist church.

Oregon is a state of varied developments in industry and commerce. Lumber stands almost at the head of the list of major exports. It is natural then, that Baptists should have some concern for the spiritual welfare of the lumberjacks and workers in the sawmills.

When our Home Mission Society some years ago, under the local direction of Rev. F. Reynolds in cooperation with other friends, established a religious enterprise at Powers, that was in the nature of an experiment. Subsequent events have justified the expenditure in money and labors. The "Hut" is a composite building, constructed of logs, containing reading and recreation rooms, library, and even a goodly number of sleeping apartments for transient loggers. It has also all the facilities for church services, Sunday school and B. Y. P. U., and presents a striking and attractive appearance.

Open every day and offering community service of varied kinds, it has become a center of social life in the district. The lumber camps attract men of many races and different types; but all, even those who come and stay a little while, are glad to visit the "Hut" or come to services on Sunday.

We have a flourishing Sunday school, B. Y. P. U., and well attended Sunday services in our organized Baptist church. There are six logging camps in districts radiating from Powers as center. Evangelistic effort includes wise and patient work in the camps as well as services in the "Hut." On three different occasions this year special evangelistic services have been conducted in the "Hut," and have resulted in much blessing, including a number of additions to the church.

To reach the woods-man with the gospel message requires training and experience which give an insight into character and

tact in the presentation of truth. We were most fortunate in the choice of our workers and evangelists, with the consequent happy results.

At Monmouth the State Normal School is established. Hundreds of young people of both sexes taking the normal course come here every year. There was no outlet for their social activities save what the college provided. Our Baptist church was the smallest in numbers in the community and miserably housed. We could do nothing with our poor equipment. The other churches had not heard the call nor seen the vision of special opportunity.

Our Baptist pastor, Rev. E. B. Pace, a man of rare insight and judgment, saw and seized the situation. Through his insistent agitation and with the generous assistance of the Home Mission Society and the Convention, a site was secured within two blocks of the Normal School. Here the pastor himself superintended the erection of the new building, a combination of Church and Community House, which offers many social attractions to the students of the college. From early morning till late in the evening the premises are open every day. Students and professors are unanimous in expressions of praise and appreciation. Over a year ago the building was opened for "business," and a steady throng has passed in and out ever since.

On Sundays, especially during the summer months, the accommodation is overtaxed at the morning and evening services. Some months ago the pastor arranged for special services intended to reach the students with the gospel. These meetings were productive of much good; a large number of students joining the church or becoming affiliated members, putting themselves under the watch-care of the church.

This is a Baptist Community Church, a regular Baptist Church in doctrine and government, which offers all the spiritual and social benefits to the whole community. At the "Hut" at Powers and the Baptist Community Church at Monmouth, each in its own way serving the community in social and religious life, evangelism has had a large part in building up the spiritual life. The ideal Baptist Church anywhere is that with a burning zeal for souls and a shining light for social service; the spiritual predominating, and directing the social activities.

Astoria, at the mouth of the magnificent Columbia River, aspires to become the second largest city in Oregon, and has almost if not quite reached that ambition. Many nationalities are represented in it, including Japanese and Chinese from the Orient, as well as Finns, Swedes, Danes, Norsemen and other nationals from Europe. Our church there has had a checkered career, but now is coming to its own. The present pastor, Rev. E. A. Gottberg, and his competent helpers and our City Missionary are laboring abundantly in the gospel. A steady stream of converts is joining the church, including a

number of Chinese, who have formed the nucleus of a Chinese Mission.

Our Home Mission Society was so much impressed with the importance of the field that a handsome sum was pledged to assist the church to erect new and suitable premises in one of the main streets of the city. The church at Astoria will truly be a church of all nations. Converts are sought among all sections of the city.

We have selected these three instances of evangelistic enterprise for special record—the "Hut" at Powers, the Baptist Community Church at Monmouth, and the church at Astoria—an illustration of the enterprises that may be undertaken in a missionary spirit, and used for the evangelizing of the people in the neighborhood. In Oregon many other churches are doing notable work under trying conditions, and all are striving for the same great end.

The Superintendent of Evangelism has had splendid colleagues in our State evangelist, our pastor evangelists, state missionaries, and evangelists from other territory. A great year with the blessed gospel in a glorious land of beautiful scenery and charming climate.

### The Baptist

The paragraph on *The Baptist* in the report of the General Board of Promotion was inserted after our abstract, made from advance proofs, had gone to press. It shows that the subscription list had increased from 18,898, the total lists of the four journals merged into the new paper, to 31,602. The budget allowance of \$25,000 granted at Des Moines had not all been required, the deficit for the last year being \$15,238. The cost of producing the paper was reduced from \$147,028 in 1920-21 to \$81,067 in 1921-22. The subscription receipts last year were \$54,878 as against \$41,024 the year preceding. The Administrative Committee at its May meeting adopted a resolution recording its "appreciation of the service rendered the denomination by E. L. Killam, the managing editor. In the two years during which he has held this responsible position he has accomplished remarkable results. By his wise management, his business sagacity, his careful attention to details, he has guided the paper through this trying period of its inauguration and initial development. . . . By his indefatigable energy he increased the circulation of the paper to a weekly average during 1921 of 33,378 at a time when the subscription lists of nearly every other publication, religious and secular, had shrunk by the thousand. *The Baptist* stands almost alone today among religious journals in respect to the maintenance of its circulation. We regard this achievement as worthy of our recognition and praise. . . . We record our unanimous appreciation of the value of the heroic and self-sacrificing service which Mr. Killam is rendering the Baptist denomination."



## TIDINGS

(Continued from page 435)

## "The League of Rations"

"Things which in hungry eyes find favor" constitute the main body of this new and original cook book, "garnered from Europe and Asia in America." Incidentally, scattered throughout, are recipes for winning the friendship of the New American who is your neighbor, and a brief foreword describing Christian Americanization work. Typical and representative dishes of fourteen different races are gathered here to grace your table, and the recipes have all been tested and recommended highly. Be it a Chinese omelette, an Hungarian Cheese Strudel (Ratesh), or Greek meat balls in grape leaves you'll find it here. Try Dolma, for instance:

One-half dozen red tomatoes, ½ dozen green peppers. Remove the inside of the tomatoes and peppers, and stuff with a mixture of rice, ground lamb meat or beef, onions chopped fine, salt and pepper to taste. Put stuffed tomatoes and peppers in a pot half full of boiling, slightly salted water. Set a plate on the vegetables to hold them down, then cover pot and cook about ½ an hour. Serve hot.

The Christian Americanization Department of the Woman's American Baptist Home Mission Society was organized in March, 1919, and the contents of this cook book have been gathered by its secretaries and volunteers from foreign women in every part of our country. It cannot fail to interest you with its novelty and practicability. 7 cents will bring you the combined culinary lore of the nations!

## New Literature

"There is no frigate like a book,  
To bear us lands away."

This time of year fairly "bristles" with new literature. We are glad to make you acquainted with the many good things on our shelves just waiting to be sent for.

First and foremost there is the new "From Ocean to Ocean," colorful in its sky-blue jacket, and no less cheerful in the local color of its contents. A record of the year's achievements, an intimate revelation of the missionary heart, vital with real life stories of people from coast to coast. You may sit at home in the comfort of your Morris chair and open your door upon the four corners of the world—all for the low sum of twenty-five pennies. And you can't be intelligent about missionary work without it.

Based on "Ocean to Ocean" is a series of programs destined to give your home mission circle wideawake hours. "The Wonder Ball"—which you unravel to discover the secret of Christian Americanization work; a trip with the "Flying Squadron," wherein you visit Christian Centers, country-wide; an afternoon in "Oriental Gardens" among the almond-eyed little people of the Sunrise Kingdom who have settled on our coast—and others. Doesn't

it sound interesting? These programs are free, and may be had for the asking—but you'll need "From Ocean to Ocean" to carry them out.

For some time there has been no new or up-to-date information on our interesting work in Alaska. "A Kodiak Kaleidoscope" is now ready and three cents will bring it to your hands. Turn it and enjoy the ever-changing pictures it will bring you of our mission nearest the North Pole.

Much has been written of the work among the Negro in the South, but his brother, lonely and ill at ease in our great Northern cities has been neglected. Baptist home mission work among the Negroes in such cities as Chicago, Cleveland and Detroit has grown by leaps and bounds in the past few years. Send for "Our Northern Negro" (price 3 cents) and learn about this interesting new phase of Home Mission achievement.

"Baptists have a great work in Mexico, of which they may be justly proud," say Mrs. George W. Coleman and Mrs. Katherine S. Westfall who recently returned from a tour of inspection. "In Cactus Land," a well-illustrated, sixteen-page booklet, tells of their trip and the interesting condition in which they found all our schools and churches. You may not be able to afford either the time or money for a trip to Cactus Land—but five cents will give you the best substitute of which we know.

You'll like "To Virtue—Knowledge," an eight-page folder which lists and briefly describes all our educational work among Negroes, Indians, Spanish-speaking, Chinese, Italians, and sundry other peoples. It is gay in its lilac color and may be had for the asking. Likewise a little folder containing brief and appealing stories of home mission work—"The Call to You." It is just the thing to put in the hands of young people whom you are hoping to interest in the work.

## A Missionary's Reaction

From Tennessee comes this message from one of our oldest and most faithful missionaries. It cannot fail to inspire us with new zeal for the next lap of the journey with the Continuation Campaign.

"My heart almost stopped beating when I heard of the serious financial difficulties confronting the denomination. Of course, I had read of the deficit and the efforts to raise it, but I had not sensed the seriousness of the situation. I am sure that if the people who have money could see the needs and the results on our mission fields they could not withhold it. Any missionary worthy of the name would be heartbroken to have to give up her work, but the despair of the worker would be a small matter compared to the stoppage of the work. Well—we can only work, and hope and pray! I wish I had money to give, but my connection with so many churches in my efforts to build up missionary sentiment among them keeps me giving

to the limit. When one's heart is in the work it is hard to withhold, even though one may have to live more economically then is perhaps good for one. I want to leave behind me a giving people, rather than one caring only to get. I do feel that great progress has been made along this line and I do not regret anything I have been able to do that has contributed in any way to the achievement of such a goal."

## Scrap Book Clothing

Ruth Paul, of Golaghat, Assam, says:

"Would you like to hear the story of the fate of a scrap-book that was sent out here? This is a true story. The pictures were pasted on squares of pink cambric. The children of the family tore out the pictures as they sometimes have a way of doing and then the mother took the cambric and made one of the youngsters a dress from it. Even so the youngster was better clothed than usual."

## The Spirit of Perennial Youth

The following note accompanied an entirely correct set of answers to the January Question Box:

"I am a woman 76 years of age and somewhat busy. I may not be able to get the answers every month but have taken pleasure in finding them this month and am going to try for the prize."

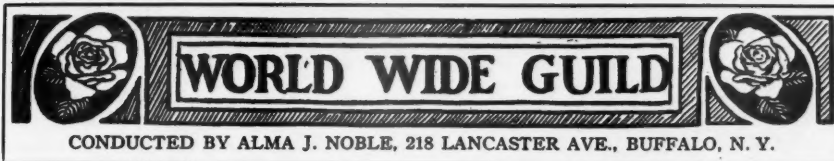
## A Warning Too Late

Editor MISSIONS:

Dear Sir and Brother: A bit of interesting information came to me recently in making a call on one of my parishioners. I never knew before that if a mother wanted to preserve her home, it was unsafe to take MISSIONS. A certain mother in my church had three fine lads who were ambitious for an education. They were fighting their way through successfully, and at the same time were becoming strong factors in the church work. Now the mother told me that she reasoned out that they were having a tendency toward some religious life work, which was perfectly satisfactory to her, provided the circle did not widen beyond—well, a day's trip home. How natural for a mother. And so she admitted for fear that one of her sons should catch the desire to become a foreign missionary, she barred MISSIONS magazine from her home for years. But alas, it was of no use, for last August she kissed her eldest son good-bye as he started on his long journey to become an instructor in Cushing High School in Rangoon, Burma. Now she is taking MISSIONS to find out how her lad fares in the land of Judson.

That's the peculiarity about the magazine MISSIONS. It's a dangerous thing to have laying around the library table, and it is a worse thing to do without. Sooner or later the mission goblins will get you if you don't watch out. Sincerely,

REV. A. P. HOWELLS.



"The mountains that enfold the vale  
With walls of granite, steep and high,  
Invite the fearless foot to scale  
Their stairway toward the sky."

### The End of the Trail

Did you ever climb a real mountain like Washington or Pike's Peak? If so, you know the exhilaration there was in the mere venture. You shouldered your pack of necessary clothing and food and along with other kindred spirits started at the foot of the mountain full of eager expectancy. It was comparatively easy going at first following the blazed trail, but after you had passed timber-line there were great boulders that were hard to get over and perhaps clouds to keep you back for a time, but oh, the joy and ecstasy of that first glimpse from the top!

You W. W. G. girls have been climbing this past year and when I sent my copy for June MISSIONS it was too early to tell definitely what fine climbers you are. We have reached the highest peak this year we ever attempted, and who of you now minds the long, long trail and the hard climb through those study books, Reading Contests and Themes, and the faith that took you through the clouds of uncertainty when you pledged generously to the Continuation Campaign?

This is what we find at the top.

539 new Chapters enrolled this year, which is 135 more than last year.

101 Chapters qualified on the Reading Contest as follows: First year, 74; second year, 19; third year, 5, fourth year, 1; fifth year, 2.

The pictures awarded for respective years are: Head of Christ, Good Shepherd, Sistine Madonna, Madonna of the Chair, and The Light of the World. These are artotypes 13 x 17 inches. The two fifth year Chapters are Plainfield Street, Providence, R. I., and Pottstown, Pa.

34 Themes in Race Prejudice were submitted and they were of such high order that the judges found it difficult to decide, and finally called it a tie between Jean Kelly, Springfield, O., and Helen Hendrickson, Cortland, N. Y. Awards have been given both of these, which means attendance at Granville and Keuka Park as guests of the Department of Missionary Education. Congratulations!

Results on the Continuation Campaign so far exceeded our expectations for this first year that we have no words with which to express our appreciation of the whole-hearted, hilarious, generous response of you Worth While Girls to the financial emergency of our beloved denomination. The following figures will be of great in-

terest to you. May the dear Lord bless everyone who helped to make the total! Rhode Island Guilds assembled in their Spring Rally at Providence voluntarily assumed a goal for this coming year of \$1,500, which is nearly four times their quota for last year. All honor to such fine spirit!

Good news! Our dear Margaret Applegarth is very much better and wishes you all to know how much cheer and gladness your postal cards sent her all through the year brought. She changed the title of our program to "Obstacle Races" and I can assure you there is some racy reading in it. We are charging 25 cents for it this year.

More good news! The music to "Follow the Gleam" which has eluded us at every turn is in the back of our Guild Program, "Obstacle Races." It was written from memory and the verse which is adapted to the W. W. G. was written by the Chapter in the First Baptist Church, Buffalo. This will bring joy to you all for it is one of the most inspiring songs for Rallies we have ever had. Surely bargain hunters will receive full value for their 25 cents this year, including the Program and this Song. Order from me or from the Department of Missionary Education, 276 Fifth Ave., New York.

### GUILD STATIONERY

The Chapter at Manlius, N. Y., will be glad to furnish stationery to individuals or Chapters as follows: The paper is blue Old Deerfield Bond, single sheets with full name and address printed in gold on paper and envelopes; also at the top of the sheet is printed:

"Worth While Girls of the World Wide Guild

Working with God for the Whole World's Good."

Price, 65 cents for three dozen sheets and two dozen envelopes. Sample sent on request by Mrs. R. N. Rand, Manlius, N. Y. This is a clever idea and I hope they may receive some orders.

I hope many of you are attending Summer Conferences, and that you, one and all, will begin now to plan your Program of study and work for the winter. Let us aim still higher this year. President Harding said recently: "We must have higher and ever higher ideals." Knowing you as I do, I am sure we shall attain them.

*Faithfully yours,  
Alma J. Noble.*

### WORLD WIDE GUILD PLEDGES TO CONTINUATION CAMPAIGN

THREE YEAR QUOTA, \$50,000

Quota for first year ending  
April 30, 1922..... \$16,666.66  
Pledges received and paid  
April 30, 1922..... 37,967.17

#### Atlantic District

New Jersey..... \$1,700.00  
Pennsylvania..... 2,524.00  
Delaware..... 100.00  
Dist. of Columbia..... 350.00

\$4,674.00

#### New York District

New York..... \$5,800.60

#### New England District

Connecticut..... \$2,345.00  
Rhode Island..... 919.69  
Massachusetts..... 722.87  
New Hampshire..... 227.59  
Vermont..... 190.00  
Maine..... 290.00

\$4,695.15

#### East Central District

West Virginia..... \$5,300.00  
Ohio..... 4,601.44  
Indiana..... 750.55

\$10,651.99

#### Central District

Illinois..... \$1,500.00  
Michigan..... 1,100.00  
Missouri.....

\$2,600.00

#### West Central District

Kansas..... \$650.05  
Nebraska..... 1,052.32  
Iowa..... 606.48

\$2,308.85

#### Rocky Mountain District

Colorado..... \$1,500.00  
Wyoming..... 484.30  
Utah.....

\$1,984.30

#### Columbia River District

Washington..... \$57.25  
Idaho..... 88.00  
Montana..... 90.00  
Oregon..... 186.05

\$421.30

#### South Pacific District

California..... \$2,276.92  
Arizona..... 84.66  
Nevada..... 83.00

\$2,444.58

This record represents more than 155 per cent in year's quota; and 73 per cent in one year of the three-year quota.

(Miss Noble certainly has a right to feel proud of her Guild Girls. They have made a record that will long stand to their credit. —Ed.)





POWERS LAKE, NORTH DAKOTA, W. W. G.

### Things Worth While

Not what we get, but what we give;  
Not what we say, but how we live;  
Giving the world the love it needs,  
Living a life of noble deeds.  
Not whence we came, but whither bound;  
Not what we have, but whether found.  
Strong for the right, the good, the true,  
This means worth while to me and you.

### Publish Your Goals

It isn't so much failures but *low aim* that is a crime. On a prominent wall in the church at Delavan, Wis., is a series of attractive posters. They fairly shout their message to you as you pass. Whether you are deacon, trustee, ladies aid, missionary enthusiast, crusader, or Guild Girl, you must take heed. There is a place for you in the working, workable program of the church. The following is the W. W. G. poster message, known and read by all in the church, and actually achieved by the Delavan Chapter.

1. Greater emphasis upon prayer.
2. Oversight of the Junior W. W. G. and younger missionary societies of the church.
3. White Cross Work in support of missionaries and European relief.
4. The presentation of plays, pageants, debates and illustrated lectures.
5. Mission study outside of regular meetings.
6. The becoming better acquainted with the new missionaries who go out this year.
7. A membership goal of 75.

What is your program? "If you aim at nothing—you will hit what you aim at." Plan your programs now. Work your plan in September.

### A Guild Chapter That Does

One of the bright spots in the Guild work of North Dakota is at Powers Lake, in the largest Norwegian church in the country. They were organized as Willing Workers in 1910. The membership numbered 11. They began at once the study of missionary textbooks. Study made them eager to *do*, so they bought a folding organ, organized into gospel teams and went out with the pastor to the needy spots in the new country. This year the Chapter has 53 active members, who have studied both of the Guild textbooks, and gave \$100 to the Continuation Fund. The Chapter has further reason to be proud for the two workers it has sent to the Home Mission fields—Gene Lund among a cosmopolitan population in Detroit, and Constance Garness, among the Poles in Milwaukee.

*Helen Crissman -  
Field Secretary*

### Don't

Don't write effecting when you mean affecting. For example, don't write, "All this is seriously effecting religious work on the Canal Zone."

Don't spell Xenophon, the famous Greek, Zenophon (as was done recently in a book).

### A Story in Rhyme

(This story will be most interesting if presented in "moving pictures"—that is, as the poem is recited, show the illustration of each line. Use cardboard, upon which paste pictures illustrating the "pen pictures" described in the poem. You will easily be able to find suitable pictures

for your illustrations in MISSIONS, magazines, advertisements, etc. You will find the result worth the trouble. *Try it!*)

*Nowgong, Assam*

*Dear W. W. G. Girls:*

Well, girls, if you were here today, our thinnest clothes we'd don  
And take a walk about the place, to see what's going on.  
I know you would admire our trees, the banyan and sisu,  
The Mohur's flaming crimson bloom, the feathery bamboo;  
You'd gaze in wonder at our palms, the cocoanut and date,  
And eat a mango from the tree, out near the cook-house gate.  
The cookhouse we would not inspect, 'twould shock you so, I fear,  
Earth walls and floor, no chimney flue, it's smoky, dark and drear.  
The Dormitory you would like, it's large and light and airy;  
The little brown girls living there, greet you with Salaame cheery.  
The decky house we'd go and see, where girls pound out their rice;  
They cook in then in large brass pots, and eat with curry rice.  
The weaving house would make you think of great grandmother's day,  
Here girls are weaving towels and sheets, and think it only play.  
Our little Hospital annex, from the outside we'd view;  
For *inside* girls all have the mumps, and you might catch them too.  
The Hindu girls' cookhouses next, we'd have to hurry past,  
For if we looked upon their food, they'd think they'd broken caste.  
The Day School building I am sure you'd think was very fine,  
At present we have on the roll two hundred sixty-nine.  
The little Christian Chapel near, we next would go to see;  
At Hutton's bungalow we'd stop and have a cup of tea.  
Then after tea we'd take a stroll along the river road,  
And watch the ox carts ford the stream, each with its heavy load.  
We'd watch the boatmen plow along, with little dugout boats;  
Perhaps we'd see an elephant, and herds of cows and goats.  
We'd see the Musselmen at prayer with face turned Mecca way;  
The Hindu kneeling at a shrine before his god of clay.  
A fakir clothed in filthy rags holds out his dish for toll!  
A crazy man beats on his breast and calls out "Hori boll."  
We'd see the High School students out, dressed in their clean white suits!  
The farmer we'd see coming in with baskets filled with fruits.  
The market is a busy place, all sorts of things to eat.  
The little shops are interesting, crowded along the street.  
Then home we'd go, but I'm afraid you'd think it quite a bore  
To pick the *bonquits* from your clothes for several hours or more.  
But then if you know Assamese you have a chance to chat  
With people who are coming in for this thing or for that.  
A man has brought his little babe whose mother died last night;  
A widow tearfully recites her sad and lonesome plight;  
Two girls have come from heathen homes to lead a Christian life;  
A young man blushing requests our help to find a wife.  
And then the dinner bell would ring and we'd go out and dine;  
Dahl soup and rice and curried fish and pumpkin custard fine.  
And after prayers we'd go to bed, outside where there's a breeze,  
And dream of loved ones near at hand, and those across the seas.  
Now World Wide Girls, I hope that this may tempting sound to you  
So that you'll haste and plan to come, to see if all is true!  
You'll find me waiting at the gate to take you by the hand;  
So come to stay, along with me, on India's "coral strand."  
The world is dark and must have light; we need you girls to hold  
The cross aloft! *MAN PERISHETH! The Story Must Be Told!*



### Hats Off to the Crusaders!

\$9,827.11 is the amount of money reported from the C. W. C. for the Continuation Campaign. Five states have not reported anything officially as yet, but the children in each of them have given some money and in some cases have written enthusiastically about it. The quota for the three years was \$6,000, so that the returns for the first year show what a power the energy and interest and devotion stored up in every child is, when released by the call of a great need. The gifts reported are as follows:

<i>New England District—\$1,071.21</i>	
Maine.....	\$231.19
New Hampshire.....	125.00
Vermont.....	38.40
Massachusetts.....	328.62
Connecticut.....	244.00
Rhode Island.....	104.00
<i>New York District—\$913.17</i>	
<i>Atlantic District—\$1,685.00</i>	
Delaware.....	\$45.00
District of Columbia.....	66.00
New Jersey.....	780.00
Pennsylvania.....	794.00
<i>East Central District—\$1,031.21</i>	
Indiana.....	
Ohio.....	\$344.86
West Virginia.....	686.35
<i>Central District—\$1,613.92</i>	
Illinois.....	\$932.40
Michigan.....	671.52
Missouri.....	10.00
<i>Northwestern District—\$408.33</i>	
Minnesota.....	\$100.00
North Dakota.....	63.33
South Dakota.....	
Wisconsin.....	245.00
<i>West Central District—\$146.29</i>	
Iowa.....	\$146.29
Kansas.....	
Nebraska.....	
<i>Rocky Mountain District—\$442.60</i>	
Colorado.....	\$184.99
Utah.....	44.10
Wyoming.....	213.51
<i>South Pacific District—\$2,304.50</i>	
California.....	\$2,200.00
Nevada.....	39.50
Arizona.....	65.00
<i>Columbia River District—\$210.00</i>	
Idaho.....	\$31.65
Montana.....	
Oregon.....	34.27
Washington.....	144.96

### No Question at All

The question "Is it worth while to interest children in missions?" was answered

when on March 18th the Crusaders of Judson Memorial Baptist Church, Minneapolis, Minnesota, had their first rally. In spite of the fact that on that day we had the most disagreeable weather of the season, a continuous cold, freezing rain, making walking almost impossible, we were greeted by 150 boys and girls with eager faces ready for the program. A number of the "Precious Jewels" were there, and a delegation from Temple Church.

Eight of our C. W. C. Knights served as ushers and performed their duties admirably. Songs and stories furnished a most interesting program, closing with the C. W. C. stereopticon lecture which delighted the children and showed them the great need of the gospel among children of this and other lands, to whom their money is sent.

Refreshments were served by eight of the C. W. C. little ladies, fitted out prettily with their little white aprons and caps. Last, but not least, and perhaps the most thrilling part of the program was having the photo taken. In this large company of coming men and women we hope there will be found at least one Adoniram Judson and one Ann Hazeltine.

Yes, it is worth while to interest children in missions.—Miss S. B. Rasmussen.

### Successful Puzzlers

The answers to the Puzzle in May MISSIONS to find the names of the countries in which we have missionaries at work are: (a) Porto Rico; (b) India; (c) Cuba; (d) China; (e) Alaska; (f) Africa; (g) Mexico; (h) Japan. The 22 boys and girls who sent correct answers are: Kark L. Slater, Schenectady, N. Y.; Helen Goodwin, Northwood, N. H.; Dorothy Webster, Mansfield, Pa.; Mary Bush, Northfork, W. Va.; Gertrude Waller and Josephine



C. W. C. COMPANY 1103, CAMBRIDGE, ILL.

Drake, Eureka, Montana; Thelma Dillen, Camden, Ind.; William Snow (age 10) Fall River, Mass.; Margaret McGarvey, Louise Wildman, Alma Hickox (age 12) and Elliott M. Elliott, Washington, D. C.; Cora Humphrey (age 12) Katherine Eunice Atwood, Marian Ball, Margaret Atwood, Worcester, Mass.; Wallace Nelson, Harriet Wadsworth, Harold Nelson, Alice Stratton, Amma Jefferson, Gertrude Lockhart, Framingham, Mass.

The June issue of MISSIONS had just been received when a letter came from Vera Allen, Biddeford, Me., giving me the correct answers to the "ary" puzzle.

### Intelligence Test for the C. W. C.

1. Who is the National Executive Secretary for the C. W. C.?
  2. What are the names of the organizations in the C. W. C.?
  3. What are they organized to do?
  4. What have you learned in the Crusader Company this year?
  5. What special work did the C. W. C. undertake this year?
  6. Did they do what they attempted?
- Send your answers to the above to Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y., and if they are correct you will see your name in September, MISSIONS.



CRUSADERS RALLY, JUDSON MEMORIAL, MINNEAPOLIS



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON  
100 Alta Avenue, Yonkers, N. Y.

### Attractive Plans for Autumn Programs

#### FUN, FOOD AND FAITH, OR CHURCH FAMILY NIGHTS

Perhaps I did not realize how short a week really was when I agreed to put on a program every Thursday evening that would instruct and entertain 200 men, women and young people. The arrangement was for one month only; but the meetings were so successful that there was a demand for their continuance through another month, at least.

For the first meeting the Farther Lights Society presented the exercise, "The Women That Never Knew." At the second meeting, we gave another Indian program (see Mrs. Whittemore's previous Indian program in March MISSIONS) by request, to cater to the men and boys. This time the audience was told that we had arranged to take them by airship to the Crow Reservation; and they were assured that if they would close their eyes after going aboard they would experience no unpleasant sensation but would be surprised at the speed with which they would reach their destination. When the curtain rose, it disclosed such an interesting group of Indian women sitting around a tepee. Some were making baskets, the younger ones being in Camp Fire costume with feathers and beads, the older ones in blankets. We listened while they talked among themselves about their needs, the Government, Miss Crawford and what she wanted Indians to do, etc. The leader then said, "I am sure these Indians will be glad to answer any questions you may wish to ask." The questions (previously given out) covered the facts which the audience should know. Some one asked for the Twenty-third Psalm, and an Indian maiden gave Isabel Crawford's sign language version with thrilling effect. At the close, Lone Wolf made a very effective plea.

Other features at subsequent meetings were a moving picture lecture, with the Board of Promotion films, a picture lecture, "From Alaska to the Antilles," and "A Lesson in Tithing"—a dramatization of the early chapters of "Mary Christopher," by Calkins.

The scene for the drama is laid on a modern veranda, with easy chair cushions, a tea table, etc. (No curtain needed). Mrs. Amy Roberts sits by the table sewing with Mrs. Christopher, who has been greatly annoyed by the pastor's sermon on tithing the previous day, bustles in. In the course of the discussion, Mrs. Roberts gives something of the experience of herself

and husband in the matter of tithing. Next enter Mr. Roberts, Pastor Randolph and Mr. Sprague, the leading business man of the church. Mrs. R. immediately brings up the subject of tithing and the pastor leads in a discussion of the scriptural basis of the method. The hostess serves iced tea and the argument goes on. When the pastor leaves for another engagement, they agree to meet in two weeks at the parsonage to continue the study. Next comes Mrs. Mower, Mrs. Hall and Mrs. Caswell. They give interesting personal experiences in the matter of tithing, when Mrs. Caswell breaks in: "What worries me is the big debt we are owing to the Lord on our pledges in the New World Movement. We pay our grocer every month. How could he live if we did not? And how can the missionary work go on unless we pay what we owe to God? If we pray and pay our pledges, tithing will do the rest."

This program made a deep impression. We have been asked to repeat it at a number of other places. It has created quite a demand for the book. We shall take up other chapters later.—Mrs. Ida M. Whittemore.

(How would the dramatization plan work with any other missionary book to be popularized, for instance, the mission study books for which you wish to create an interest at the very beginning?)

#### A SHIP AHOY MEETING

"Our best meeting last year," says a writer in *The Missionary Review of the World*, "was our missionary ship meeting. The invitations were tiny ships cut out of thin cardboard with invitations written on the back. A large poster with ship announcing day and hour of sailing hung in the vestibule for two weeks before the date of the meeting. The Bible Study was the story of a ship-wrecked missionary (Paul). Then followed most interesting and informing talks on 'Ships That Have Sailed.' The first one was on the *Sophia-Hedwig*, the first missionary ship which carried Bartholomew Zeigenbalg and Henry Pleutschau to India. Six girls had six minutes each to tell of the ships assigned to them. Ten minutes was given to a stirring talk on 'Cargoes That Shame us,' dealing with intoxicants and idols sent by Christian America to non-Christian lands, and to the tourist parties and business men who have been so thoughtless and Godless in their influence. The special offering was gathered in baskets made in the shape of ships."

(What excellent material is afforded by the story of William Carey's trip to India,

the voyage of the ship *Caravan* bearing the Newells and Judsons to Calcutta, as told in *Ann of Ava*, the charming accounts of our work in The Inland Sea of Japan, etc.)

#### WHO'S WHO IN INDIA

An animated review such as the following, adapted from a plan by Mary L. Noble, is excellent at the close of a study class or any intensive period on a missionary topic or book. It combines most delightfully the social and the informational elements. Any Home or Foreign theme may be used.

"The parlors of the church were curiously unfamiliar, in fact so transformed as to give the impression of an Oriental room, so the decoration committee had been eminently successful. All winter the young people had been meeting for the study of India, and now that the course was finished, they were to have a party at the home of their favorite missionary in India. As the guests arrived, each had a card pinned on his back bearing the name of a missionary, prominent native, famous building or a custom in some mission land. William Carey, Ann Hazeltine Judson, the Taj Mahal, a child widow, the suttee, Vellore Medical College, Krishna Pal and many others were there. The game was for each to guess the name on his card from the conversation addressed to him. When he had guessed the first, the card was taken off his back and pinned on the front, another taking its place on the back. At the end of 30 minutes the person having guessed the largest number was given a subscription to MISSIONS, the money for which was secured from fines imposed for failure to bring in the assignments during the course of study. Refreshments of rice and curry were served."

#### AN ANIMATED BIRTHDAY BOOK

At a banquet given in honor of the fiftieth anniversary of the Newark Missionary Society, a most charming plan was worked out by the toast mistress, Mrs. Archer B. Bass. She imagined a Birthday Book to which all the speakers were to contribute messages of remembrance or encouragement. She said: "This book is so tiny that no single page must be more than three minutes long. The book will be grave and gay and brave and tell of work a-plenty. The title of this volume is 'Service,' and its dedication, 'Unto Him—this little birthday book of the Newark Woman's Mission Society.'" Then she introduced the speakers, one by one, holding them to the three-minute limit. The opening page held a greeting from the Atlantic District president and the second a greeting from the State Society of New Jersey. Then followed various greetings, one woman speaking of "Our Predecessors"; another was dedicated to pictures of the contemporaries; a third pretty page was represented by a W. W. G. girl, while another told of "Our Successors."

## World Wide Guild at Convention

BY SECRETARY ALMA J. NOBLE

**W**EDDING BELLS! Yes, and in Guild circles, too!

The bells did not ring at Indianapolis, but at the Guild and Crusade Banquet there on Tuesday, June 13, announcement was made of the engagement of our own Helen Crissman to Rev. Calvin Thompson, of Casper, Wyoming. That is one reason why our first banquet in connection with the Northern Baptist Convention was such a memorable occasion; another, was the presence of some very notable people in our denomination; and last, but by no means least, was the charming setting for the banquet in the Spink-Arms Hotel, with every detail carefully looked after by Indianapolis Guild girls.

There were baskets of beautiful white roses and jagged robin on each table.

The toastmistress, Miss Maude Price, who has been an active Guild girl from the first year of our organization, was superb and received highest praise from all of our distinguished guests for her poise and classic introductions. Miss Elsie MacGregor, a former Guild girl from Marion, Ohio, played for our songs. I can only touch the high spots for lack of space, but it was the greatest joy to have Rev. W. A. Hill, the head of our department, with us, and it was his first introduction to a really truly Guild banquet.

We were especially honored in having Dr. Grose, our loyal and valued friend, with his good wife, as our guests. At the last moment it was our good fortune to have Mrs. Henry W. Peabody, whose interest in girls is enthusiastic. Mrs. H. E. Goodman and Mrs. O. R. Judd were there and such inspiring and sparkling and humorous messages as each one of the above brought us! The greeting from Indiana was given by our state secretary, Mrs. C. E. Bell. There is always a quiet unobtrusive person behind every such gathering, who does the real work, and this time it was Miss Estelle Harding, one of the secretaries of the First Church.

As this banquet included the Children's World Crusade, too, a few words were spoken by the executive secretary, Mary L. Noble.

The novel feature was that announcement. Mrs. D. C. Terradell, of Ohio, planned it, and at a given signal girls brought into the supper room trays filled with white paper roses, in the heart of each one a small printed slip bearing the glad fact that Helen was engaged. These were followed by two girls rolling a tea wagon on which was a huge crêpe paper white rose with a darling little two-year-old girl standing in it, and she presented Helen with a bouquet of white roses which was a combination of the Guild flower and a bridal bouquet. It is needless to add that it was a complete surprise and a lovely way in which to announce that happy fact.

In the evening, at the First Church, we had a combination program of W. W. G. and C. W. C. for the first time, and it was a great success.

Mrs. Bell read the Scripture selection, and Mrs. George Bartlett, secretary for West Virginia, offered prayer. Miss Mary Noble spoke briefly of the year's successes in C. W. C. work, and there followed a pageant entitled, "Under Many Flags," presented by forty Indianapolis children under the direction of Mrs. J. J. Patterson.

Miss Alma Noble spoke of W. W. G. goals allowed, and eight girls from Springfield, Ohio, repeated "The Two Masters," which they gave so impressively at the Toledo Convention. They were equally fine here. Miss Marion Reader sang the Guild words to "My Task" and Miss Crissman closed with an earnest inspirational talk.

The Conference of Guild Leaders, which is a part of the Northern Baptist Convention program, occurred on Monday afternoon, June 19. This was unusually helpful. One district, four states and four association secretaries were present; several counsellors, and five missionaries.

The Conference was most informal and dealt with all of the activities of the Guild. A unique presentation of goals attained this year was given by three girls from Dayton, Ohio, who impersonated the two national secretaries. It was cleverly done under the direction of Mrs. J. C. Phillips, of Dayton. There was a spirit of eagerness on the part of all to start out on our second year of the Continuation Campaign, and we shall set our goal at \$16,666.

We may not go so far over the top this year as last, but it was distinctly understood that the amount given last year was *just for that first year*.

This plan was also heartily approved by the World Wide Guild Commission, all ten members of which met for breakfast Sunday morning early. I am happy to tell you that the Commission decided on the topic for the Theme Contest this year. Because we had a Home Mission theme last year, and because our Foreign book this year is on India, we have chosen this topic: "What does Christian Education mean to a girl in India?"

We are also suggesting as a good subject for a debate, "Resolved, that Race Prejudice in the United States can be cured."

A leaflet will soon be printed giving conditions and details, with suggestions and reference books on both of these subjects. Meanwhile, let me urge you to begin at once to plan your work so that by September you will be ready to work your plan.

You may be prouder than ever before that you belong to the Baptist denomination which has been so blessed by our Heavenly Father, and which has such a big

program of work. Never have we heard more stirring messages from our missionaries, nor from the secretaries of our Boards who have recently returned from visits to the field.

"The Uplifted Christ" was the Convention motto, and let us Worth While Girls pray that He may be exalted through our individual lives and through our World Wide Guilds.

### Children's World Crusade at Indianapolis

BY SECRETARY MARY L. NOBLE

It was an enthusiastic reception that was given the C. W. C. in Indianapolis, beginning with the two days' meetings of the two Woman's Boards the week preceding the Northern Baptist Convention. The two mother-societies were genuinely appreciative of the \$10,704 given by the C. W. C. in the Continuation Campaign, and of the evidences of healthy growth in numbers and interest of this organization.

On Monday, the annual district meeting of East Central District gave a half-hour to the work of the children and particularly to the pictures of the children who had turned in a Foot of Dimes or twelve Love Links on the day the Campaign opened. There was some skilful handwork from the children of the district also.

On Tuesday evening, the C. W. C. workers joined with the W. W. G. in a banquet at the Spink-Arms Hotel, an account of which appears in the W. W. G. report.

The two Junior textbooks, "The Magic Box," and "The Wonderland of India," were taught each morning of the Convention from 8 to 9 A.M. It was a most inconvenient hour, but the only one available, and in spite of inconvenience and difficulties, the sessions were an evidence of the desire and demand of leaders for practical help. Mrs. Clyde Litus, of Indianapolis, sang most beautifully some of the sweet, melodious Negro Spirituals on the first morning.

A very helpful conference of leaders and secretaries was held on the last Monday. Many examples of handwork, especially useful for boys, were shown and others suggested. For instance, animals carved out of wood and painted with water-color paints and shellacked. If cigar boxes are available, it is possible to take two pieces, with grains going opposite directions, tack them together within the pattern used, and carve them without splitting; models of houses of different peoples, and all kinds of modeling, may be done by making a dough of newspapers, soaked in water for two or three days, then squeeze dry and mixed thoroughly with one cup of flour and one-half cup of salt (not fine table salt). These models and models made of plasticine may be shellacked when dry to preserve a hard, smooth surface. If brass is available, some very nice work can be done with that. One leader told of some unusually good



work done by her Crusaders in hammered brass. Stockinette dolls, card-board toys and geographical scrap-books were mentioned. Some fine posters were shown and a beautiful quilt, a picture of which with the company that made it will appear in the next number of MISSIONS, and a Chinese and Eskimo village were set up.

The rough drawing of the new container for our part in next year's Continuation Campaign was shown, and was enthusiastically received. We shall have more time and more definite instructions given this year for the benefit of the leaders, and they will doubtless enlist as hearty cooperation from all our loyal supporters of last year, and we trust some new ones.

There is to be a prize offered for reading this year; and when the plans are more perfectly made, they will be announced. Be looking for them. Both the World Wide Guild commission and the leaders at the Conference were happy in the plans and expectations for the coming year.

#### Some Recent Books

A Protestant business man, Allen W. Johnston, has made a study of the cardinal doctrines of the Roman Catholic Church, contrasting them with the teachings in the Douay Version, or Roman Catholic Bible. The results are published by The Fleming H. Revell Company in a volume entitled *The Roman Catholic Bible and the Roman Catholic Church*, with an introduction by Dr. Burrell. The writer's spirit is kindly, and he simply brings his evidence from the very Book which the Church holds to be inspired to prove that the Church and Book do not agree. It will not surprise Protestants to know that he cannot discover penance, purgatory, invocation of Mary or saints, or papal primacy in the New Testament, Douay or any other version. Even a cardinal cannot inject them, at least not so as to satisfy an inquirer who has an open mind.

*The Dutch Anabaptists*, by Professor H. E. Dosker, is a scholarly study of the Anabaptist movement in Holland, based on original documents recently made available for general use. The story of these Puritans before Puritanism became recognized, fathers who contended for great principles which we hold dear, ought to be familiar to Baptists, especially now when so much interest is manifested in our antecedents. The book will be a surprise to those who know the Anabaptists only as a name. In purity of life, peaceableness, and willingness to suffer martyrdom even for their faith they remind one of those early disciples whose white lives shamed their persecutors and finally overcame evil with good. Dr. Mullins says of the work, which comprises lectures delivered at Princeton by Professor Dosker, who holds the chair of Church History in the Presbyterian Theological Seminary at Louisville; "While it contains some things which Baptists will not accept, it contains a great deal which will be of exceeding interest to them."


## MISSIONS' PUZZLE PAGE

1

Judah  
Levi or  
Joseph

A Colporter-  
Missionary

2



A Colporter-  
Missionary

3

$\frac{5}{8}$  of his name is a  
source of wealth  
 $\frac{1}{2}$  of his name  
denotes a ruler  
The whole is an  
article of apparel

A Colporter-  
Missionary


4



A Colporter-  
Missionary

5

The Rev. Sum



A Colporter-  
Missionary

6



A Colporter-  
Missionary

ORIGINATED AND DRAWN BY BERTHA BENNETT

SERIES FOR 1922. No. 6. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Three prizes will be given, as follows, for the year 1922:

First Prize—Two missionary books, selected by the winner, for correct answers to the 66 puzzles in the eleven issues of 1922.

Second Prize—One missionary book, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66.

Third Prize—A year's subscription to MISSIONS, for correct answers to four puzzles out of the six in each issue, or 44 correct answers out of the 66. The subscription will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

#### Answers to June Puzzles

1. Rev. and Mrs. William Ashmore (Swatow)
2. Rev. and Mrs. A. H. Page (Swatow)
3. Rev. and Mrs. D. C. Graham (Suifu)
4. Miss Margaret Winn (Swatow)
5. Rev. and Mrs. J. T. Proctor (Shanghai)
6. Edna Smith—sailed 1921

#### Words Often Misspelled

Stupefy, not stupify.  
Warrant, not warrent.  
Perseverance, not perseverance.  
Sentence, not sentance.  
Weird, not wierd.  
Portal, not portel.  
Dietitian, not dietician.  
Audience, not audiance.  
Altar, not alter, when the noun is meant.  
The verb has a totally different meaning.  
Achieving, not acheiving.

#### Free Baptist Official Notices

##### CALL

The annual meeting of the Board of Managers of the Free Baptist Woman's Missionary Society will be held in Porter Memorial Hall, Ocean Park, Maine, Friday, July 28, 1922, at two o'clock p. m.

NELLSINE I. JOSE, *Recording Secretary*  
Portland, Maine, June 5, 1922

##### CALL

The annual meeting of the Free Baptist Woman's Missionary Society will be held in Jordan Memorial Hall, Ocean Park, Maine, Monday, July 31, 1922, at nine o'clock a. m., for the following purposes: To hear reports of officers and committees, for election of officers and for such other business as may come before the meeting.

NELLSINE I. JOSE, *Recording Secretary*  
Portland, Maine, June 5, 1922



## Baker's Cocoa AND Baker's Chocolate

Appeal strongly to the healthy appetites created by vigorous exercise in the open air. They are the most satisfactory of all the food drinks, as they have a most delicious flavor and aroma and are nutritious and wholesome.



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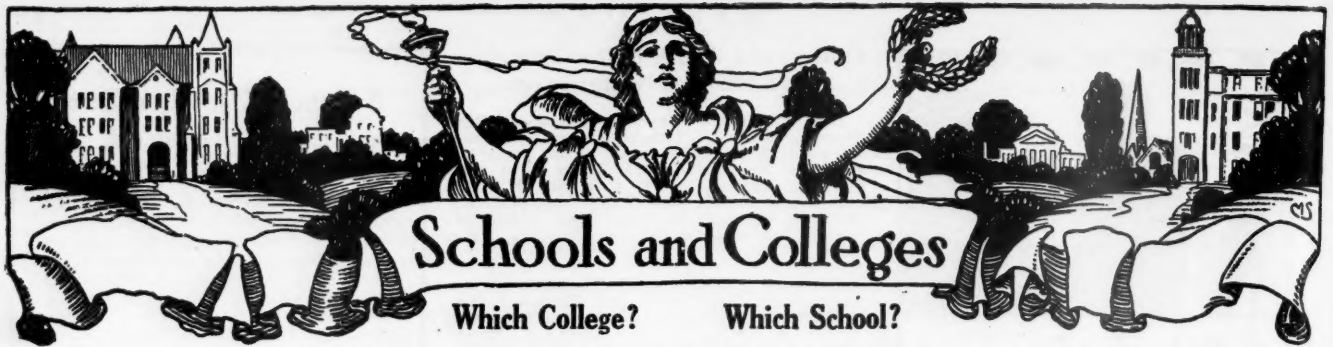
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*Race Grit*, or Adventures on the Borderland of Liberty, by Coe Hayne, has grip as well as grit in it. The Department of Missionary Education, which has brought out this volume as an aid to the study of the Negro in the home mission classes this coming season, has rendered a real service. This is the story material—stories of real life—that furnishes the unanswerable argument for race progress and opportunity. The author has uncovered an experience in the story of Hunter Winters and the transformation of Jimtown to Jamestown that makes the book an inspiration to any boy, white or black. But the first section is no more illuminating than those which follow. Here we have the gift of perception, the seizure on the vital human points, and the graphic description which have made the name of Coe Hayne so widely known, and enabled him to put home missions on the map for a multitude of people. June MISSIONS had a chapter from this book—"Brothers Under the Yoke"—by permission of the Judson Press, the publishers, who have given an excellent setting to contents which Secretary Hill rightly commends "as an indispensable aid to the teachers of mission study classes on the Negro," also for use

in making missionary programs, and for the quiet fireside evenings at home. Live matter for all ages and races. (\$1.25 net; illustrated, in cloth).

*Through the Second Gate*, or Baptists in Action Among New Americans, by Charles Alvin Brooks, is at once a readable account of our Baptist home mission work among the foreign-speaking elements of our population and a handbook of information much to be desired. Here in compact and accurate form we have the facts concerning the peoples and what we are doing in their behalf and with their cooperation. Dr. Brooks knows his subject by experience gained on both sides the sea. It is condition and not theory with him. After considering the missionary aspects of a national problem, he describes the field, which includes Chinese, Czechoslovaks, Danes, Estonians, Finns, French, Hebrews, Hindus, Hungarians, Italians, Japanese, Jugo-Slavs, Letts, Lithuanians, Mexicans, Norwegians, Poles, Portuguese, Roumanians, Russians and Ruthenians, Spaniards, and Swedes. Then he shows the progress and regress of our Baptist foreign-speaking missions among five representative groups, and closes with the world reach of our task, which constitutes a mighty call to greater service than we

have as yet even planned. The volume is intelligent, impartial, sympathetic, and ought to be in the hands of citizens who would understand what we have to do if we wish to preserve an America worthy of its origin and primal purpose and principles, a place where we should love to have our descendants live and work, a nation of freemen devoted to liberty, fraternity and righteousness. (Published by the American Baptist Home Mission Society, New York).

*The Carpenter and His Kingdom*, by Alexander Irvine, is certainly unlike any other attempt to portray the life and interpret the teachings of Jesus Christ. Its purpose is unquestionably practical, and it succeeds in bringing the Master close to the people. To characterize such a work is difficult. It is not even and has some blemishes of bias and over-broad statement, but when this is said it must also be said that it is stimulating and suggestive, epigrammatic in style, and has no dull pages. If the average indifferent church member could be gotten to read this virile presentation of the Supreme Life it would stir him to nobler things. Everything centers in Christ and the Kingdom, and the author is a profound believer in both. (Charles Scribner's Sons; \$1.25).

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